

SANTA CLARA COLLEGE,
Santa Clara, California.

Under the management of the Fathers
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-
ed in 1851, and in 1852 was incorporated, with the
privileges of a University. Diplomas are given in two
departments—the Classical and Scientific.
The College buildings are large and commodious,
while extensive play grounds, with two covered gym-
nasiums, a swimming pond, etc., afford every facility
for healthful exercise.
The College possesses a very complete philosophical
apparatus, and valuable collections of Mineralogy and
Geology. It has, also, practical schools of Telegraphy,
Photography and Surveying. Assaying of native ores
is taught in a thoroughly fitted chemical laboratory.
The Scholastic Year, which is divided into two ses-
sions of five months each, commences in August, and
closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once, \$15 00
Board, Lodging, Tuition, Washing and Mending
of Linen, School Stationery, Medical Attend-
ance and Medicines, Baths, Fuel, Light per
year, 350 00
Modern Languages, Drawing, and Music form extra
charges. For clothing, Books, Pocket-money, and the
like, no advance made by the Institution.
For further particulars, apply to
REV. A. VARS, S. J., President.
Jan-14

COLLEGE OF NOTRE DAME
San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPO-
rated according to the laws of the State of Cali-
fornia, and empowered to confer academical honors,
commenced the Twenty-Second Annual Session on Mon-
day, August 10th, 1872. The course of instruction em-
braces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once, \$15 00
Board and Tuition, per quarter, 62 00
Washing, per quarter, 12 00
Physicians' Fees, per quarter, 2 50
Piano, Vocal Music, Drawing and Painting, form ex-
tra charges; but there is no extra charge for the French,
Spanish or German Languages, nor for Plain Sewing
and Fancy Needle-work.
Payments are required to be made half a session in
advance. Pupils will find it much to their advantage
to be present at the opening of the session. Jan-14

ST. VINCENT'S COLLEGE,
Los Angeles, California.

THIS Institution, chartered according to the laws of
the State of California, and empowered to confer
Degrees, is situated in the City of Los Angeles, pro-
verbial for the salubrity of its climate and the beauty
of its scenery.
The faculty is composed of the FATHERS OF THE
CONGREGATION OF THE MISSION OF ST.
VINCENT DE PAUL, who devote themselves to pro-
mote the health and happiness, as well as the intellec-
tual and moral advancement of the students entrusted to
their care.
The College is open to all over the age of ten years,
who are competent to enter the primary course, and who
come with respectable recommendations, provided they
comply with the rules and discipline of the College,
which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of Eng-
lish and Classical Literature, the various branches of
Mathematics, Ancient and Modern Languages, and also,
a Commercial Department, to prepare young men for
every branch of business.

TERMS:

Board, Lodging and Tuition, per Scholastic
Year, \$250 00
Washing, per Scholastic Year, 30 00
Piano and use of instrument, per month, 8 00
Violin, Guitar, Flute, etc., each, per month, 6 00
Vacation at the College, 40 00
Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
instrument free of charge; otherwise, there will be a
charge of \$3 00 per month.
For further information, apply to
REV. JAMES MACILL, C. M. President.
Jan-14

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short
distance from the sea, in the most delightful and
healthy part of the city. The grounds are extensive,
and the building is large and convenient.
The course of instruction embraces the usual branches
of a thorough English education. Spanish is also
taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc.,
per annum, \$200 00
Piano and use of instrument, per month, \$6 00, 68 00
Guitar, per month, \$5 00, 52 50
No extra charge for plain sewing, Fancy Needle-
work, etc.
The Scholastic Year, of ten months and a half, com-
mences August 10th, and terminates on the last Tuesday
of June.
For further particulars, apply to
SISTERS OF CHARITY,
Santa Barbara, Cal
Jan-14

ST. IGNATIUS COLLEGE,
San Francisco, California.

THIS Literary Institution, conducted by the Fathers
of the Society of Jesus, was opened for the recep-
tion of students on the 15th of October, 1855. It was
incorporated, according to the laws of the State, on the
30th of April, 1850, and empowered to confer academ-
ical degrees with "such literary honors as are granted
by any University in the United States."
The design of the Institution is to give a thorough
Classical, Mathematical and Philosophical education.
But besides the Classical, there is, also, a Commercial
Course.
The College is intended for day-scholars only.
The hours of class are from 9 o'clock A. M. to 1 P. M.
Punctual attendance is indispensable. In case of
absence or tardiness, a note from the parents or guar-
dians will be required.
Frequent tardiness or absence exposes the offender to
the loss of his seat.
Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)
Tuition, in Preparatory Department, \$3 00
" in Grammar Department, 8 00
" in Higher Department, 8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy,
and Chemicals, first year, per month, \$3 00
For the use of Instruments, etc., second year, per
month, 5 00
For each Academical Degree, 10 00
Jan-14

SAINT MARY'S COLLEGE,
San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough
Education, whether Classical, Scien-
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL
Course, receive the degree of A. B.; the Scien-
tific, B. S.; the Commercial, Master of Accounts.
The Commercial Course has been established for the
convenience of those who wish to acquire a good, prac-
tical education in as short a time as possible.
While proper care is bestowed on every branch in the
College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,
Payable half-yearly in Advance:

Board, Tuition and Washing, \$250 00
Entrance Fee, 10 00
Physician's Fee and Medicines, 5 00
Vacation at College, 40 00
Day Students, 60 00
Modern Languages, Music and Drawing form extra
charges.
REV. BROTHER JUSTIN, President.
Jan-14

ST. JOSEPH'S COLLEGE,
Rohnerville, Humboldt County,
California.

CONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A
picturesque elevation at the confluence of Van
Duzen and Eel rivers, and near the town of Rohnerville.
It is accessible from the chief towns in the vicinity by
daily stages, and from other parts of the State by vessels
and steamers, via San Francisco and Eureka.
The course of studies is classical, scientific and com-
mercial. Splendid apparatus has been secured for teach-
ing the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-
ing linens, \$225 00
Entrance fee, to be paid only once, 10 00
Vacation at College, 40 00

DAY PUPILS.

Senior Class, \$60 00
Junior Class, 40 00
Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.
All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY,
Very Rev. P. HENNEBERY,
Superior

St. CATHERINE'S SCHOOL,
Benicia, California.

CONDUCTED BY THE SISTERS OF ST.
DOMINIC.

THIS Institution affords every facility for the acqui-
sition of a refined and solid education. The Acad-
emy was founded in 1850, and now ranks among the
most successful Educational Institutions in the State.
The course of instruction embraces the English,
French, Spanish and Latin languages, Rhetoric, Elo-
cution, Composition, Ancient and Modern History, Biog-
raphy, Mythology, Chemistry, Geography, Astronomy,
and use of Globes; Vocal Music, Instrumental Music,
including Piano, Guitar, and Organ; Writing, Draw-
ing, Painting in Water Colors and in Oil; Tapestry,
Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year, \$225 00
Washing, 45 00
Entrance Fee, 10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument, \$60 00
Organ, 50 00
Guitar, 50 00
Vocal Music, in Class, 20 00
Private Lessons, 40 00
Drawing and Painting in Water Colors, 30 00
Painting in Oils, 20 00
Board during Vacation, 40 00

The Academic Year consists of two equal terms, the
first commencing August 16th, the second, January 23d.
Pupils of any religious denomination will be received,
but, for the sake of uniformity, all are required to be
present at the regular religious services of the Institu-
tion.

Pupils entering after the commencement of a term are
charged for such portion of it as may remain. No deduc-
tion, however, will be made if the pupil is with-
drawn during the season, except in case of sickness.
Parents may rest satisfied that every attention, con-
sistent with the spirit of a firm but mild government,
will be paid to the comfort of the young ladies placed
at this Institution.
Letters of inquiry may be addressed to the SISTER
SUPERIOR.
my25-14

FRANSICAN COLLEGE,
Santa Barbara, California.

THE Sixth Session of this Institution conducted by
the FATHERS OF THE ORDER OF ST. FRANCIS, will
commence on the first Monday in August.
The object of this institution is to give a good Eng-
lish, Mathematical, Classical and Philosophical Educa-
tion at the lowest possible cost—a want long felt in Cal-
ifornia—and thereby bring its advantages within the
reach of all.

TERMS:

Entrance Fee, (to be paid but once), \$15 00
Tuition, Board and Washing, per session of ten
and a half months, 150 50

Music, French and German form extra charges.
Those who spend their vacations at the College will be
charged \$30.
Payments must be made semi-annually in advance.
Parents will pay for medical attendance, and supply
toilet articles, etc.
Money will not be advanced by the College; for the
purchase of necessary articles, a sufficient sum must be
deposited.
For further particulars, apply to
Jan-14 REV. J. J. O'KEEFE, O. S. F.

CONVENT

OF THE

Immaculate Heart of Mary,
Gilroy.

FOR THE EDUCATION OF YOUNG LADIES
CONDUCTED BY THE SISTERS OF THE
MOST HOLY AND IMMACULATE
HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per an-
num, \$200 00
Entrance Fee, to be paid but once, 10 00
Tuition on Piano, per annum, 60 00
French, per annum, 25 00
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month, \$2 00
Elementary and Senior, per month, 3 00
Tuition on Piano, per month, 6 00
French, per month, 2 50
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

For Prospectus and further particulars, apply to
SISTER RAYMUNDA CREMADILL,
Superior.
N. B.—The above Establishment is, also, the Noviti-
ate of the Order.
aug24-14

McNALLY & HAWKINS,

IMPORTERS OF GAS FIXTURES, AND ALL
kinds of Plumbing Material, No. 645 Market Street,
adjoining R. C. Orphan Asylum, San Francisco.
Building fitted up with gas, water and steam pipes,
at the lowest market rates. All work warranted. At-
tention is called to the large assortment of Gas Chan-
deliers, Brackets, Pendants, Fancy Basins, Marble
Slabs, Copper Boilers, etc. Sole agents for the Pacific
Coast for the Improved Sun Burner and Ventilator, for
lighting Churches, Halls, Theatres, etc. Orders from
the Country will receive prompt attention.

NOTRE DAME ACADEMY,
Mission Dolores, San Fran-
cisco.

This Academy is a Branch of the College
of Notre Dame in San Jose.

THE course of instruction, which embraces the Pri-
mary as well as the Elementary and higher depart-
ments of education, comprises all the branches, both
useful and ornamental, taught in the best academies for
young ladies.
The second term of the Seventh Annual Session com-
mences
Monday, January 20th, 1873.

TERMS:

Boarding pupils per session, payable quarterly in
advance, \$240 00
Select day pupils, primary classes, 20 00
Junior Classes, 30 00
Higher Classes, 50 00
Parochial Classes, throughout, 10 00

**GREAT
PREPARATIONS**

FOR A BIG

FALL TRADE.

J. J. O'BRIEN & CO.

606 Market Street,

HAVE just received forty cases of Foreign Goods,
especially adapted for the present season, and con-
sisting of the newest styles and best makes of

SHAWLS,
SILKS,
POPLINS,
WATERPROOFS,
BLANKETS,
FLANNELS,

ROBES DE CHAMBRE.

J. J. O'B & Co. respectfully invite all intending
purchasers to read the following list of prices, and call to
examine their fine fresh stock of goods before purchasing
elsewhere, for, most assuredly, a large saving can be
effected:
10 pieces fine satin-finished black Silk, \$2.50 per yard;
actual value, \$3.50.
5 pieces heavy gros black Silk, \$1.50; well worth \$2.25.
Rich plain colored Silks, \$1.75 per yard; reduced from
\$2.50.
20 pieces French striped Silks, reduced to half-price.
84 pieces (O'Reilly, Dunne & Co's) Irish Poplins, \$1.50
per yard; usual price, \$2.25.
6 cases new Japanese Silks, 50, 60, 75 and 87½ cents per
yard.
120 pieces Japanese Poplins, 37½ cents per yard; reduced
from 50 cents.
5 cases extra heavy Mohair Poplins, 25 cents per yard
actual value 50 cents.
200 pieces black and colored Satin de Chine, 60 cents per
yard; worth \$1.
Black and colored French Merinos, 62½ cents per yard;
reduced from \$1.
2 cases Scotch Plaids, 25 cents per yard; beautiful
colors.
200 Broche Shawls from \$3 upward.
500 very handsome striped shawls from \$2.50 upward

MOORING GOODS.

Black Drape d'è, Poplin Alpaca,
Cashmere, Silk Alpaca,
Henrietta Cloth, Cretannes,
Bombazines, Foulards,
Biarritz Cloths.

A very nice Black Alpaca for
25 cents a yard.

On account of the reduction of Wool, we have re-
duced all our Woollen Goods fully 25 per cent, and are
now prepared to offer all makes of

BLANKETS,

FLANNELS and

CASSIMERES

At greatly reduced prices. Also Marseilles Spreads;
Table linens, Napkins, Sheetings, Canton flannels and
all makes of muslins at reduced prices. A fine line of
Ladies' Gotton and Merino Underwear—very cheap;
Men's Merino Underwear, very cheap; Misses' Merino
Underwear, very cheap; Ladies' Misses' and Children's
Cotton and Woollen Hosiery, very cheap; Ladies' Corsets
from 25 cents upward; Ladies' soiled Kid Gloves, very
cheap; Jouvin's colored and black Kid Gloves \$1.50 a
pair.

J. J. O'BRIEN & CO.,

606 Market Street,

One Door from Montgomery.

nov16-14.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. III.

SAN FRANCISCO, MARCH 15, 1873.

No. 1.

EDITORIAL NOTES.

OWING to urgent business engagements the editor apologizes for the non-appearance of the usual Editorial Notes this week. We had also intended to prepare an article on the great holiday of the Irish people, the anniversary of one of the greatest saints in the calendar. On such a paper, too, it is hard to procure immediate assistance when called from the sanctum at the wrong moment.

A LONDON dispatch of March 9th says: "Cardinal CULLEN has written a pastoral letter, in which he denounces the educational bill now before Parliament, and urges opposition to its passage." To this the *Alta* puts a "top head," "Roman Catholic Opposition to Education!" What reason has the *Alta* for such a head? Can not a man be opposed to a certain bill without being opposed to education? Does the *Alta* know the provision of the bill offered by Cardinal CULLEN? Such exhibitions of bigoted unfairness are contemptible in the extreme.

A FRIEND, to whom we are under many obligations, informs us that the eighteen parishes in Ireland named after St. BRIDGET are called *Kilbride*, meaning Bridget's church, and not *Kildare*, (cell of the oak) where the "Mary of Erin" first built her monastery, as we had it in our last issue. We wrote from memory; and, never having been in Ireland, we got the names confused, as any one is likely to do, not entirely familiar with the names of a country. But the point we made is not in the least changed. We wished to remind our readers that, next to MARY, BRIDGET was the most glorious name borne by any woman since the birth of our LORD; that it was yet, although borne by many an humble, hard-working woman, a name without dishonor and without reproach.

We clip the following from the *Call*, and have heard some considerable complaint, but we can not believe Governor STANFORD guilty of any such act of bigotry, and are satisfied that if any discrimination has been made it will be rectified. We are not disposed to cry persecution until we are certain it comes from those in authority:

There is trouble upon the Market Street Railroad, and trouble which will have to be thoroughly investigated before the public will be convinced that a grievous wrong has not been done to a number of hard-working and worthy men. Within a short time, upward of thirty employes have been discharged from the shops, stables, and road; and by a coincidence which may, or may not be curious, all of the discharged men are Catholics and Irishmen. In their place have been appointed men of other nationalities. The Secretary of the Company, Mr. Joseph L. Wilcutt, is credited with the exertion of the influence which has brought about the above-named result, and last night a *Call* reporter waited upon him, mentioned to him the impressions that were abroad concerning him, and asked him for an explanation. He declined to give it, and professed to be ignorant of any cause for discontent among the employes, or of any undue and unbusiness-like prejudices in the discharge and engagement of the men. It is certain, however, that injustice has been done somewhere, and it is necessary that its source should be traced out. The railroad is under the control of Leland Stanford; he will soon pay a visit to this city, and the discharged employes earnestly desire that he will give the matter his personal attention, and examine into their grievances. In the meantime, we shall be glad of information upon the subject, and hope that any of the late employes who may think that they have reason to feel aggrieved will come to our editorial rooms, and acquaint us with the particulars of their cases.

"THE MOTHERHOOD OF GOD."

PROTESTANTISM claims that the Bible is the only rule of faith laid down for the guidance of man; that from it, and it alone, must every man build up for himself his code of morals and his religious practices; the Bible is so plain, they affirm, that the wayfaring man, though a fool, can not err therein; and yet, strange to say, we find the learned divines continually finding "new ideas." It might be asked, if it is possible to draw a "new idea" from the Bible, eighteen hundred years after the last of it was written, how has it been with all the generations that have passed away? How is it possible now, for one who has not time to study out all these "problems," to find "new ideas?" Rev. Mr. BONTE, of Grace Church, Sacramento, delivered a "discourse" to the people of Oakland, on the twenty-third of Febru-

ary, which the *Transcript* tells us was chock full of new ideas. For the amusement of our readers, we shall quote:

It has been a long time since we listened to a more interesting discourse than that of Rev. Mr. Bonte, of Grace Church, Sacramento, delivered on Sunday last, at St. Paul's Church in this city. Mr. Bonte's thoughts were not only new and original, but were delivered with an earnest pathos that captivated the audience. He took up the subject of the "Motherhood of God," an idea we never heard advanced before: and yet, when listening to the reverend speaker, we wondered that the idea had never before occurred to us. He beautifully portrayed the characteristics of a mother—that something which wins the heart and confidence of boyhood and manhood alike, and at the shrine of which we pour all our heart's confidence, and tell our successes and our disappointments, and receive that encouragement and consolation which nerve the heart and instill hope for better deeds and higher aspirations. The mother never forgets the child—howe'er so large we grow, the child remains enshrined in the mother's heart. Did not Hannah, each year, make Samuel a little coat and carry it with her to the Temple, when she went up to the yearly sacrifice? In many pleasing and forcible ways did the speaker portray the love and regard of the true mother. He quoted from the Holy Writ, where it says, "can a mother forget her sucking babe? Yea, a mother may even forget her babe, yet, saith God, will I never forget thee." Many other passages were quoted to show the idea of a Motherhood of God was taught. In the dark ages, God was taught to the people as a monarch—and, the speaker might have added, as a terrible, vindictive monarch—therefore the people enshrined and deified the Virgin Mary. The people must have something to love as well as fear. There must be a motherhood, to draw to itself the hearts of the people. Had the true character of God been taught, had the Motherhood of God been revealed to the people, the idolatry of the virgin worship would never have occurred. The reverend speaker showed how pure and holy was the Mother of God, exemplified in the character of Christ. He referred to the nobleness of the affection of the true mother, that takes the erring daughter to her bosom, and purifies her by her own motherly pureness, and sends her forth in the paths of virtue. So was that same motherhood exemplified in our Saviour, when he said to fallen Magdalen, "Go, and sin no more." In many happy and forcible illustrations did the speaker exemplify this, to us, new idea, making it as beautiful and attractive as it was convincing. He went outside the worn-out theological rut, and fed his congregation with ideas, as palatable to the intellect as new honey to the tongue. It was really an intellectual feast, and we hope Mr. Bonte will favor Oakland again at an early day.

In all this, the reverend gentleman thought, of course, he was attacking the Catholic Church, for its "idolatrous worship of the Virgin Mary." And because people, up to the time of the Rev. Mr. BONTE's lecture at Oakland, California, A. D. 1873, had not "struck" this grand new idea of the Motherhood of God, he affirms that, as people must have something of the sort to love and look up to, the worship of the Virgin Mary became a necessity! There is, then, a specific defense of that worship by those who had not found that new idea! Does the reverend gentleman know that he is going further in this than the Catholic Church? So far from defending the deification and worship of the Blessed Virgin, the Church has absolutely condemned it!

A long time ago the Church condemned the Collyridians for the worship they paid to the Blessed Virgin. Now, when the Church condemned the Collyridians, she had either fallen from her ancient purity (as Bishop KIP says) or she had not. Let Doctor BONTE take either horn of the dilemma. If, in condemning the Collyridians, the Church had "fallen away from ancient purity," perhaps this sect was right, and Doctor BONTE need not deplore their Mariolatry, or, as he calls it, "idolatry of the Virgin worship." But if the Catholic Church, at the time of the condemnation of the Collyridians, had not "fallen away from ancient purity," and if the Catholic Church of the present day indorses said condemnation, what right has this learned gentleman to impute to Catholics a worship which they disavow and repudiate? If Catholics retorted on the Doctor, and asked him to reconcile the worship due to God only with the worship which the husband is required by the Anglican minister (Dr. BONTE's Church) to swear unto his wife: "With this body I thee worship," (see Book of Common Prayer) we would like to know what answer the learned gentleman could make to such a question, or how he could acquit the husband of idolatry to the wife of his bosom? Whatever answer the Doctor might see proper to give to this, would be quite sufficient to vindicate the veneration which Catholics pay to the Blessed Virgin.

But is this Episcopalian minister aware that Christians, in honoring the BLESSED VIRGIN MARY, only imitate, at an infinite distance, the conduct of ALMIGHTY GOD toward that purest creature that ever bore the imprint of mortality. Can not Dr. BONTE see that there is no danger of idolatry in honoring HER whom GOD so highly honored, that He could not (and that is saying a great deal) exalt her to a higher honor. Yes, we repeat, the OMNIPOTENT could not honor MARY more highly than He has done; because, in order to honor her more highly, He must have made her the mother of a greater son. But this He could not do, because His own Divine Son, and the Son of the Blessed Virgin, is equal to the Father in all things! Therefore, the OMNIPOTENT could not honor the Blessed MARY more than he has done? As long, then, as Catholics do not render Her the supreme worship due only to GOD—and the condemnation of the Collyridians by the Church is a guarantee that the Blessed Virgin is not entitled to supreme worship—Mr. BONTE may reserve his lamentations for some future occasion. Meanwhile, we would advise him to study ecclesiastical history, lest he should stultify himself and mislead his hearers.

St. PAUL never thought of that new attribute of "Mariolatry" which Doctor BONTE has applied to GOD! Paternity is all that St. PAUL attributed to him, and under Paternity the Apostle, no doubt, thought that Maternity was included, because, as he wrote to the Corinthians, "The man is the head of the woman." But at the time of the Apostle, woman's rights was not known! Neither were there any public schools, and it was reserved for such as BEECHER and the learned Doctor under "dissection" to assert the full right of women, and drive them from the Almighty Himself.

We would like to ask the learned Doctor when his Church ceased to teach GOD to the people as a monarch? Will he get his Church authorities now to say that he is not a monarch, or that He is nothing more than a loving mother of man? Will he take his Church with him "outside the worn-out theological rut?" Protestant ministers may feel all the pride of a Yankee inventor of a mouse-trap, on getting a newspaper notice that they have presented something new, but were a Catholic priest to see it stated that he had found something new in theology—something that had not been brought up during these eighteen hundred years, he would feel any thing but complimented. He may present novel, striking, and forcible arguments, but JESUS CHRIST gave to his Apostles a perfect system, with a perfect understanding of it, and this perfect understanding of His Divine mission has, according to His own words, been transmitted to His Church, and, as a matter of course, there can be nothing new in theology. There are more than Doctor BONTE who are trying to get out of the "worn-out rut," and we can assure him that it is not a hard task to get out of it! For ourselves, we prefer to stay in the rut—it is safe.

UNDUE INFLUENCE.

NO judicial, or, to speak more properly, non-judicial act has created more feeling among the Irish people for many many years than the judgment of the man KEOGH, in reference to the Galway election cases. It will be remembered that the Judge, in his report to the House of Commons, named a large number of individuals who were said to have used undue influence with the peasantry and voters in order to effect the election of Mr. NOLAN over Captain TRENCH. Among them were a score of Catholic priests, including the Bishop of Clonfert, Fathers LOFTUS, QUINN, O'GRADY, O'BRIEN, and other prominent parties; and their trial for the offense alleged to have been committed by them was set for the middle of the last month. It can well be imagined that the sense of indignation which was aroused at the outset was not likely to die out, in the intervening time. With the exception of a few Orangemen, and others connected with the Government, there was but one opinion prevailing in regard to the injustice of KEOGH's decision, and a subscription was at once started to defray the expense of defending the priests and others included in the infamous judgment. Before many days there were subscription-lists in every city, town and village throughout the island, and a fund was finally raised, which reached the extraordinary figure of £18,000. Mighty efforts were also made

to procure the removal of KEOGH from the bench, and if the wishes of a great people were respected, he would have been dismissed at once, covered with the shame and disgrace which he so rightly merited. This was not to be, however. Seemingly, he gloried in the act which had made his name detested, and was inclined to brazen it out. The public sense became so indignant, however, that he was finally compelled to quit Ireland for a time; and he went to London, where, we are told, he was lionized by the leading divines and dignitaries of the State Church. The Government, though appealed to with such earnestness for the man's removal that it seemed supremely tyrannical that no notice should be taken of the universal desires of a nation, stood by him throughout; and we find him, during the month of January, riding the Ulster circuit in company with Judge LAWSON. On the 10th ultimo, the trial of Father LOFTUS began in the city of Dublin. It is reported that the excitement among all classes was intense; stores were closed, the streets crowded as if a great popular demonstration were about to take place, and the police force was greatly augmented in anticipation of any disturbance which might occur. The Court of Queen's Bench was surrounded by a double line of soldiery, and only the most respectable appearing people were admitted within. The jury was not obtained without much difficulty, and had the priest been on trial for his life, a stricter examination of jurors impeached could not have been made by the counsel for both sides. Singular as it may appear, the jury was, after all, composed of such discordant elements that it was hardly possible that they could have agreed upon any decision, especially such an one as was expected from this trial. It was made up of seven Catholics, three Protestants and two Quakers; and yet, before this jury, the authorities entered into the trial of this case with all dignity and earnestness, as though they really believed that a result could have been obtained. Father LOFTUS was defended by Mr. ISAAC BUTT, Q. C. M. P., and G. MEWS, CARTON and McDERMOTT. The Crown was represented by Mr. PALLES, (Attorney-general) Sergeant ARMSTRONG, Dr. BALL, M. P., and Mr. NASH. Throughout the remarkable proceedings, we find that the Lord Chief Justice WHITESIDE let no opportunity pass to affront Mr. BUTT, the counsel for Father LOFTUS, and that his rulings were, in all cases, adverse to his case. An instance of this will be given presently. Although it came out, on trial, that Judge KEOGH had, from the bench, and while wearing the ermine, spoken of Father LOFTUS as "a deliberate perjurer, a wretch, for I can call him nothing else, who never can have climbed a father's knee," yet we find the opinions of this man and the witnesses whom he had suborned to make out his case are treated with the greatest deference and respect. Again, we find him speaking of the defendant as a "debauched priest," and "an obscure monster;" and yet he is the one whom the Irish people, whose feelings he had so shamefully outraged, were expected to respect. It was expected all through that a disagreement among the jury would be the result, and none were disappointed. In the first place, the case against Father LOFTUS was not sustained, and Mr. BUTT showed, from Judge KEOGH's own words, contained in a former decision, that he had stultified himself in his last and infamous decision. The case was regularly reported in the law books, and it was set down as a small matter whether language of the kind imputed to Father LOFTUS was used in places of public worship or not. The words of the decision were as follows: "I recognize fully the right of the Catholic clergymen to address their congregations, to tell them that one man is for the country, another man against the country. Nay, more—I would not hold a very hard and fast line as to the language used in excited times by Catholic priests—it may be impetuous, and zealous, and doubtful, provided it don't operate to the extent of what is known to be illegitimate influence;" and in this place the prejudice of the Lord Chief Justice showed itself, and his anger at this home-thrust he took no pains to conceal. Mr. BUTT had already conclusively proven that, in the reports of Father LOFTUS, words had been garbled, and that many sayings had been reported to which he had never given utterance. The jury were charged and retired; they came in soon after, and upon this occasion the Lord Chief Justice showed his hand plainer than on any former occasion. He instructed them in such a manner that it was evident to all that, if his words were heeded, they must bring in a verdict of guilty. Mr. BUTT, with natural and just indignation, demanded that the Chief Justice should recall the instructions, as they amounted to a plain direction to find against the accused. The Chief Justice insisted on what he had already said, and Mr. BUTT demanded that his objections be put. The Chief Justice, in reply, said that he had given up answering questions altogether in civil cases; and so the matter was allowed to stand, and notwithstanding all this and other undue influence which had been brought to bear in order to compel the jury to render a verdict of guilty, after they had remained out for a number of hours, they came in and announced they

were unable to agree. Eleven, it was stated, were for acquittal, and one had held out for conviction. We have taken pains to collate the account of this remarkable trial from the latest files from Ireland, and are convinced that we have given a plain and unprejudiced account. Father LOFTUS was made the hero of the day, and nothing but rejoicing was heard throughout the city as the news of the result was noised about. These Galway election troubles were not only of interest to Catholics in Ireland, but their course was watched with keen eyes by the laity and clergy in this country. The result which we have given can not be other than a source of gratification to all lovers of the Church and her ministry. The question of "undue influence" on the part of Father LOFTUS is virtually settled, but there now arises another, which we fear will never be argued as it deserves. The whole course of the trial was an exhibition of an attempt at undue influence on the part of the chief officer of the Court and his subordinates. To whom shall we look for the punishment of these offenders?

OUR TULE LANDS.

It would seem, from the ignorance displayed by the press of this State, and by Congressmen, in regard to swamp lands in California, that people travel with their eyes shut. The immense bodies of almost unclaimable tule lands that skirt the Sacramento and San Joaquin rivers, observable both from railroads and steamboats, should certainly convince any man, with "half an eye," that there were certainly some lands in this State "unfit for cultivation without reclamation!" Notwithstanding the fact that the department at Washington, after taking evidence, decide almost invariably in favor of the State's title, the newspapers still continue to insist that all this was done through fraud! Not only, as the papers of our State insist, is all this tule land, on which the water generally stands from one to twenty feet deep for nearly half the year, a splendid place for settlers, if they were not kept off by the speculators, but we find the New York Tribune giving us a lesson upon it! A dispatch, dated March 8th, says:

To-day's Tribune says California has been cursed, among other varieties of land-grabbing, with a peculiar practice, which had its root in the State Land Department. Favorites were given hints from the State Surveyor-general's office, in former times, by which they could claim, under the State, large tracts of so-called swamp lands, listed to the State by the Act of 1866. Applications were made by the ream, rushed through the State office, and confirmed by the State authorities. The lands claimed were certified as swamp, on evidence collected during spring freshets, when they were temporarily overflowed; though these same tracts would require irrigation before the hot, dry California summer was over. Most of these claims are held by sharp speculators, who have or have had their confederates in the State offices. The United States Land Commissioner has just decided substantially in their favor.

The writer of the article either knew nothing, or else he presumed a great deal upon the ignorance of his readers. He says these favorites claimed immense tracts of land listed to the State by the Act of 1866. What Act of 1866? The only Act of 1866 we know of, authorizing any "listing," was the Act which confirmed to the State all such land as had been sold by the State in good faith to bona fide purchasers prior to the passage of the Act! And yet applications were made "by the ream," by the favorites of the State office, for this land! When people publish statements, they should, at least, have some knowledge of facts. There has never been a need for confederates in the State Land Office to get any information in the possession of the officers, and the applications for swamp land under the law is made to the County Surveyor, and the records are kept in his office.

This charge of land being listed on evidence gathered in the spring, when temporarily overflowed, is, generally speaking, without foundation. Owing, however, to our wet and dry seasons, there is some land on which the water stands for half the year. Possibly that, in order to make it produce well such vegetables or other small crops which the time would permit to be raised, would be helped by irrigation—this proves nothing. From the very nature of the United States land laws, from the debates in Congress in 1850 on the passage of the bill granting the swamp lands to the States, it is very evident that all the land upon which the settler could not go and make his home, by reason of the overflow, was granted.

It will require millions of dollars to render our tule lands fit for habitation. The complete reclamation of these lands would almost double the producing capacity of the State; and we can not but consider it very shortsighted in our papers to slander the title, and misrepresent these lands and the owners whenever an opportunity occurs.

The first newspaper published in Virginia was established in 1780. The subscription price was \$50 a year. Price for advertising, \$10 for the first week, and \$7 for each subsequent insertion. The paper was issued weekly.

SPIRIT OF THE CATHOLIC PRESS.

THE recent development of corruption in high places has given rise to many reflections as to the causes which led to it. Some maintain that the people, the source of all power, are corrupt, else their servants could not prove so universally so. But we give herewith the views of the St. Louis Western Watchman, under the caption of "Phenomenal Liars:"

"We challenge the history of the civilized world to produce instances of such gigantic mendacity in high places, as our contemporary annals afford. Not even in England, during the reign of Elizabeth, when it might be said, with truth, that neither the Queen nor her Parliament had any accurate conception of personal truthfulness, can we find instances of such systematic, premeditated, godless lying, as the investigations now going on in Congress are bringing to light. There must be some cause for such phenomenal mendacity. Is it the late war, with the habits of vituperation and calumny which it occasioned, that is now chargeable with this great demoralization, or is it the latitude allowed our stump orators and their notorious and habitual perversion of facts and statements which have been the radiating points whence lying has overspread the land? Our own opinion is, that all the liars now figuring in such appalling numbers and eminence in Washington have learned their villainous habits from the newspapers. We are fast becoming a nation of liars, because we have long since been remarkable as a nation of newspaper readers. Take up at random fifty papers among the exchanges of any large paper, and note the number of willful lies, knowingly and willfully inserted therein. Take the daily issue of the newspapers in any large city. Any ordinary reader may detect hundreds of statements which he knows to be lies, and which those who wrote them knew to be lies. It has come to be regarded as a sort of editorial license, if not exactly to invent damnable tales, at least to misconstrue, misinterpret and misrepresent, so as to reap all the substantial fruits of bald untruth. The question is one which demands our most serious attention. In England, newspapers can not tell lies, because of the strict laws against libel. There it is libel to tell the truth through malice, and libel, even by construction, is punishable. But here all suits for libel are growing into that sort of disuse which is the result of abuse; and newspapers, as a general thing, may say pretty much what they please, or what interest or malice may dictate, without any fear or restraint of law. The result is, that these public educators of the people gradually superinduce among their readers an indifference and an insensibility to truth, and the evil being of the weed germs, grows and spreads, until it chokes truth, even in the high places of the land. Where are our public schools? The noblest Roman of them all, the first man in all the world of puritanism, the greatest preacher of temperance, the brightest offspring of the public schools, the purest puritan in the whole country, is a convicted corruptionist, a liar, a thief, and a perjurer. Schuyler Colfax is the founder of the Daughters of Rebecca, which has branches in every village and city in the land. He has come to be regarded as the embodiment of every perfection, whose universal spread is to originate the millennium. But poor Colfax is a specimen of a man, a sorry Christian, with all his perfections; and the various systems, of which he is the great exemplar, will suffer in the end the disaster which has befallen him.

THE Boston Pilot discusses the recent trial of the Galway priests, as follows:

The prosecution of the Galway priests has turned out a complete failure, as far as accounts have reached us. Already the cases most relied on for a conviction have been decided against the Government. Out of the whole number of defendants, the crown officers picked five with whom to begin, and on whose cases they deemed themselves sure of a verdict. To secure themselves beyond chance, the juries on these five cases were carefully selected; and in exercising the right of challenge, Mr. Attorney-general Palles, in every instance but four, ordered a Catholic to "stand aside." In this way he got rid of fifty Catholic jurors out of a list of sixty rejected. Of this the Dublin Nation says:

"It is hard at this time of day to write calmly of an insult like this; a hateful practice resurrected in the year 1873 on the prosecution of a Catholic Bishop and a number of Catholic clergymen. Our good Catholic Attorney-general, when he spared a moment from the odious work of priest-prosecution to run down to Derry (with the view of letting in a Tory to keep out the Home Ruler) coolly told the public he was prosecuting the bishops and priests only as a benevolent friend assisting them to obtain justice! We have heard of a benevolent hangman who 'obliged' a victim by skillfully placing him on the drop, so that he might not die hard; but we never before heard of a benevolent priest-prosecutor who 'obliged' his unfortunate victim by calling out 'stand by' to the Catholics on his jury panel!"

But despite the efforts of the law officers of the crown, the test cases have utterly broken down. On the first, that of the Rev. Mr. Loftus, the jury disagreed; and the cable told us last week, that the Right Rev. Dr. Duggan, Bishop of Clonfert, was acquitted.

The following is the list of jurors on Dr. Duggan's case:

James Brien, Staffordstown, Donabate, farmer; Miles McDonnell, Peamount, Newcastle, farmer; Thomas Belmont, the Hill, Monkstown, gentleman; Christopher Collins, Kilmashogue, farmer; Christopher McGew, Folkstown, farmer; John Purfield, Stephenstown, Little Ball, farmer; John Poynton, Tallaght, farmer; John Long, Balbutcher, Glasnevin, farmer; Patrick Long, jr., Lesserhall, farmer; James Harris, Montpelier Manor, Blackrock, wool merchant; Wm. Pierce, Fox and Geese, Clondalkin, gentleman; Bernard O'Reilly, Curragh West, farmer; Samuel Bradshaw Kelly, Jamestown House, Finglass, gentleman; Robert Aungier, 70 Eccles Street, salesmaster; John Byrne, Blaukditch, Palmerstown, farmer; Robert McGrath, Wyestown, Garristown, farmer; Charles C. Drury, Temple Road, Rathmines; Patrick Tyrrell, Batheary, Swords, farmer; John Wogan, Baldwinstown, farmer; Joseph McKenna, Seatown, East Swords; Adam Woods, Dundrum; Thomas Murphy, Harlock, Roebuck, Dundrum, tea, wine and spirit merchant; David M'Birney, J.

P. Dalkey, merchant; Andrew Simple, Palmerstown, Balbriggan, farmer.

The Government never made a more serious mistake than in supporting with its authority the disgraceful phillippic of Judge Keogh. The worst defeat a ruling power can receive is one on its own ground and of its own choosing. Ireland felt from the first that Keogh's position was not only insulting but illegal. The result has proved it so. These things tend to make the gulf wider between Ireland and England, but at the same time they give a feeling of trust in pacific solutions of vexed questions which will be very valuable to Ireland.

THE editorials in our much-valued contemporary, the Cincinnati *Telegraph*, are always able—sometimes a little too fiery—but we, who have to skim the cream from our contemporaries, are often nonplussed by the extreme length of the best of them: The last number we have received contains, for instance, one leader which occupies eight columns! It is a good article, but how are we to condense the spirit of such an article into a half column? We will not try this, but will catch at a shorter one. It tells us about "the points of godless education" in a very forcible manner. The *Gazette* having said: "Among Roman Catholics, even, a spirit of independence has arisen, which troubles the clergy very much," and given, for example, "the recent expulsion of a priest by his parishioners" near that city, the *Telegraph* says:

We presume that the *Gazette* refers to the late difficulty and disturbance at Dry Ridge. If so, it will allow us, acquainted with all the facts, to say, that it has either been misinformed, or, what is more probable, judging from the inflexible principles that rule this anti-Catholic journal, it has knowingly distorted facts to suit its purposes. There was no expulsion of the pastor of the congregation. A few evil-disposed persons had infected the parish with the spirit of insubordination. They had prompted others to resist the pastor's lawful ecclesiastical authority. As they persisted in their refusal to obey, after admonition, the priest was withdrawn, and the church closed. Cases of this peculiar kind of independence, which those who love order, peace, and the progress of the Christian religion, no matter of what creed they may be, should be far from approving, are not by any means confined to this country. Nor do they happen here most frequently. Catholics in this country, instead of manifesting a tendency to resist lawful authority, are most obedient to their hierarchy. Their obedience is as marked and prominent as the practice of their faith and the fervor of their piety. They are, as a rule, most excellent Papists, guided and governed by the words of the Divine Head of the Church: "He that hears you, hears me."

Even they who, at rare intervals, and in small numbers, deluded by the enemies of their souls, or perverted by the pernicious education of such journals as the *Gazette*, rebel against lawful authority, are, in a very quick and effective manner, brought back to a sense of Christian duty. They are left without Mass or Sacraments. In the Catholic Church, conscious of its divine right to command, disobedience is very soon rooted out. Its authority is not the creature of human power, nor is it subject to those whom it undertakes to govern. It has all the elements of God's authority, shining out sovereign and victorious, on the occasions when a rebellious spirit dares to question and resist.

We agree, however, with the *Gazette*, that this spirit of evil will grow with the swiftness of rank weeds, if Catholic children are trained in the common schools. In this the *Gazette* is only again confessing the irreligious results of the school system, and supporting, with a sound argument, the Catholic cause in the school controversy. We coincide with it in the conviction that godless education prepares children to throw off the restraint of all authority—to become a law unto themselves; to refuse obedience to parents, to the Church, and to the laws of society. The lawful authority of the Church can not be resisted, without obscuring and destroying obedience to parents and civil law—since all authority in this world is based upon God. For this reason, we hold that the American school system, in its exclusion of religion, is nothing better or higher than an institution of paganism. It fosters, necessarily, that spirit of insubordination which is cursing and dragging to speedy moral ruin the rising generation in this country. It has invented a vocabulary, in which the young express their sneering contempt for parents. It inspires the majority, fed upon its heathenish principles, to mock at religion. It sends them forth from its doors, ready to violate all laws established for the purity and order of society, because the bare recognition of God's power over them has been quietly but effectually driven from their hearts. The *Gazette* is correct in imputing this growing mountain of deplorable evils to irreligious education. Accepting its logic, we condemn and reject it.

ONE "D. McALLISTER, General Secretary," having sent to the editor of the *Freeman's Journal* an invitation to be present as a delegate to some sort of convention to take steps toward having Christianity recognized in the Constitution of the United States, the editor drops the plural "we," and replies personally. Without stopping to inquire into the good taste of proclaiming one's own piety or austerity from the house-tops, we, who believe the Church would not grant us a dispensation, if it were wrong, may gain some information from a portion of this reply. In fact, the editor of the *Freeman's Journal* is always full of information. He is, perhaps, better posted, generally, than any other Catholic editor in the United States. He says:

But, really, Mr. D. McAllister, I am afraid your "free entertainment" would be hard fodder for my stomach! Next Wednesday, for which day you invite me, is, in my church, a very solemn fast. It is called, by Catholics, Ash-Wednesday. I will have the ashes on my brow, and will go to dinner fasting. I am forbidden, being in robust health, to eat flesh meat. And,

not using the dispensation granted to me as living in a Pagan country—not out of any extra piety, but just to prove how easily it can be done, I make a black fast of it! That means, Mr. D. McAllister, that, like Catholics in the old countries of Europe, I won't eat eggs, or milk, or butter, nor any other things that are of animal product. These, Mr. D. McAllister, are what are called *white meats*; and, except by dispensation, are avoided by Catholics, as the rule. It is true, Mr. D. McAllister, that our Bishops, having the authority to do it, dispense Catholics, living among Turks, Pagans, Presbyterians, and the like, from this rigor of the black-fast, even on such days as Ash-Wednesday; and I have the right to take advantage of the general dispensation. But, I argue with myself, I don't live with Pagans, Presbyterians, Turks, or other like. I live, and move alongside of them, and am on jolly good terms with many of them. But, if differences of religion come up, I always make them recognize that, in religion, they, being in whatever error, do not know what they are talking about, and that I know whereof I affirm. So I, just to please myself, perhaps, on certain severer days of fasting, take my oysters raw, and have my fish and macaroni cooked with olive oil.

Don't interrupt me, if you please, Mr. D. McAllister! I do not want your assurance that if I will only countenance your movement, you will have fish and macaroni for me, and cooked with olive oil, for my dinner, next Wednesday! I assure you, sir, that you are almost as stupid in regard to olive oil as you are about that more precious oil of Divine grace! Why, here is this fresh oil of Lucca, of 1872. I have just received some of it. The oil of 1871 was, already, becoming stale and strong. My Italian will sell it, henceforth, to Pagans, Presbyterians, and other benighted people.

Now, if I were to accept your invitation, and your sour-visaged friends were to try and cook a special dinner for me—in all probability my macaroni and fish would be cooked, not merely with stale oil, but with oil of *Chicago olives*! Do you know what that *sweet oil* is?

I have tried to amuse you, Mr. D. McAllister, about oil, and the like, for the sake of explaining to you that there is less difference between the *pig's fat* of Chicago packing-houses, *done* into "sweet oil," that is sold by cheap grocers, and the fresh and fragrant oil of olives, than there is between the mockery of "Christianity" that your confederates are trying to thrust, like a skeleton into a ball-room, into the United States Constitution, and the Religion established on earth by our Lord and Saviour.

I can not attend your meeting, Mr. D. McAllister. In fact, I have some difficulty in recognizing you. There are some *great lights*—leaders of your party, whose names I find wanting. Where is the *Smiler*—or *Schuyler*—Colfax, Vice-President of the United States, leader of the "Young Men's Christian Association," and *proved* to be the bribed, bought and sold tool of George Francis Train's Credit Mobilier? Where is the whining Puritan Henry Wilson, the Vice-President elect? He, too, was a shining light, wherever there was a "profession" to be made of "putting Christianity into the Constitution!" The "Constitution" is, generally, so far as it is merely a written document, considered, to be a dead letter. To put Christianity into it is to *bury* Christianity! Is this the meaning of these charlatans? If a little Christianity, or, at least, a little respect for Christian *morals*, could be put into some of the leading politicians, it would promote the good of the country—but it would not hinder the game of the pious snufflers who are ruining the country.

NOTES FROM ROME.

MOST of the prisons of Italy have at one time been convents of friars or nuns. The priests of Saint Bartholomew, of Ancona, was originally a convent of Augustinians; that of Finalborgo was a convent and church of the Dominican Fathers; it contains at present 600 convicts. The gaol of Gaeta was an ancient monastery, belonging to the Benedictines; the prison of Pesaro was till 1862, a monastery belonging to the Camaldalese; the Giudecca, at Venice, was also a convent, of Nuns of the Holy Cross. I could swell this list with the names of many other convents, at Naples and Florence, that were turned into places of detention for criminals, but I will mention now a new bill proposed in the Chamber by Signor Lanza, whereby he proposes to change three new convents into prisons, one of which is at Noto, another at Turin, and the third at Aversa. In these convents he hopes to be able to immure 2,000 convicts, and in the meantime coolly asks Parliament for 600,000 francs, as a donation for these new houses, which may be looked on as so many monasteries of a new kind founded by Premier Lanza, and the Italians can not surely but be proud of the event! But what profit can the Italians derive from this change, in a moral and economical point of view? Let us see. First, the inhabitants of these houses were nuns, whose task was to pray to the Most High, and propitiate His anger against the numberless iniquities committed in the world, and now particularly in Italy. They cost nothing to the public, and gave bright examples of every virtue, especially of charity toward the poor. On the contrary, the new-comers are nothing more than a horrible gang of assassins and thieves, who have been the scandal and scourge of their country, and are now to be maintained at the public cost. The pious prayers of the nuns are now to be replaced by the curses and blasphemies of felons. These are the new orders which the Italian Revolution has multiplied; these are the new convents that are henceforth to be paid at public expense! Was it not better by far to have the peninsula peopled with friars, monks and nuns? Why were the ancient prisons once sufficient for Italy? The reason is obvious. Because we had a smaller number of thieves and assassins,

who multiply so rapidly, now-a-days, that they really take the place of the friars and nuns.—*Cor. London Register.*

It is stated by the *Osservatore Romano* "that the most barbarous vandalism is the order of the day in the Eternal City," and that its fury is especially directed against the pious establishment called Monte di Pietà. Most of the master-works which made up the treasure of this establishment have been already sold at very low prices, and now the Piedmontese vandals have begun to overturn its splendid chapel, one of the best in Rome, and which has ever been an object of wonder to strangers. Its architect was the celebrated Giovanni Antonio de Rossi, and it cost about three millions of francs. It was all covered with the rarest and finest marbles, and possessed some precious works of sculpture. For instance, the statue of the Holy Trinity is a work of Domenico Guidi; that of Tobias getting back his money lent to Gabelus is a work of the famous Peter Legros. In this chapel were to be seen the splendid statues representing Faith, Hope, and Charity; statues that our forefathers placed there to point out the noble object of the institution. Well, this monumental chapel has now been despoiled of every valuable object wherewith it had been enriched by the Romans and by the Pontifical Government. Quite recently, six beautiful candle-sticks and a valuable metal cross have been sold for a few lire. The modern vandals do not even think of protecting the interior from the rain, and so the walls are beginning to crumble. They have also resolved upon selling, at a ridiculous low price, the above-mentioned valuable marble statues, which are the chief ornament of the building.—*Ibid.*

THE new French Ambassador to the Holy See has at last been formally received by the Pope, and presented his credentials. It is understood that prior to the reception of M. de Corcelles, Cardinal Antonelli received from Paris assurance of active steps by M. Thiers for the purpose of inducing the Usurping Government to spare the houses and property of the Generals of the several Religious Orders now threatened with confiscation. Of the spoliatory and atrocious character of that confiscation there can be no question. The property which the Usurpation threatens to seize and alienate belongs in no sense to Italy. It is the produce of gifts and grants of Catholics in several parts of the world. Though situated in Rome, it really belongs to the Universal Church, and to lay violent hands upon it is as flagrant a robbery as if the British Government were to seize and appropriate to its own uses Russia House in Chesham Place, or the French Embassy at Albert Gate.

GENERAL EUROPEAN NOTES.

SPAIN.—The *London Register* of February 15th thus comments on the then situation in Spain. The *Register* seems to be about the best posted paper in Spanish affairs printed in the English language: Works ill begun seldom end well. Private crime does not beget public virtue. Perjury is not the natural parent of fidelity. Treason is the unsoundest foundation of a throne. These postulates granted—and they will hardly be refused—could it be reasonably expected that the new Monarchy created by Prim in Spain in 1870 would survive many years? It has already disappeared. On Monday, King Amadeo signified his intention to abdicate. His Minister, Zorrilla, thought to induce his Majesty to change his mind, but Amadeo very wisely adhered to his resolution, and on Tuesday he sent a message to the Cortes announcing his abdication. He speaks with dignity, but not without some bitterness. "My good wishes" (says the self-deposed King) "have deceived me, for Spain lives in a perpetual conflict. If my enemies had been foreigners, I would not abandon the task assumed; but they are Spaniards. I wish neither to be the King of a party, nor to act illegally; and believing all my efforts to be sterile, I renounce the Crown for myself, my sons, and my heirs." The telegram adds that the abdication was *unanimously* accepted. The next morning, at 6 o'clock, the King, Queen, and royal children left Madrid by special train for Lisbon—Amadeo being brother of the Queen of Portugal—where an Italian man-of-war has arrived to convey them to Italy. The same day the Senate and Cortes united into one body, and, styling themselves the Sovereign Cortes, proclaimed the Republic by a majority of 256 against 32, and appointed a Cabinet in which Señor Figueras holds the first place, his nomination being approved by 244 votes; and Castellar is Minister for Foreign Affairs, 245 votes being given for him. In the evening, Madrid was illuminated. What a commentary upon the Revolution of 1868 and Prim's grand exploit of 1870! We have heard some people say: "What a pity that Prim was cut off; if he lived, all this would be prevented." Is that quite so sure? When was Prim constant to any side, or faithful to any principle? To him conspiracy was as the air he breathed; without it, he could not live. He was, all his public life, an arch-conspirator *intus et in cute*. Not many years ago his countrymen's

estimate of his character was expressed—strongly, we admit—in the Catalan cry, "To hell with all rascals, and Prim at the head of them!" He would not have saved Amadeo from the fate that has befallen him; possibly he would have reserved the young King for a worse fate. It is announced that the members of the Commune who evaded justice in France by flying in time to London, Brussels, and Geneva, have started *en masse* for Madrid. The report is very probable; when evil work is to be done, the Devil's agents are awake and busy. In addressing the Cortes upon his appointment as President of the Council, Señor Figueras said he hoped the Republic would be established forever. We acknowledge the sincerity of his aspiration; but does he within himself believe that his hope will be gratified?

FRANCE.—The news from Spain does not seem to have filled the President of the French Republic with delight. M. Thiers would have preferred a kingly Government at Madrid to one in which Señor Castellar will be the leading spirit. Nor is he quite at ease in regard to home affairs. He and the Commission of Thirty can not reconcile their differences; and it is probable that the matter will come before the Assembly for final decision. The truth is, there is no cordiality of feeling between the Right and the President. They are filled with mutual distrust. Each looks for a mine ready to be sprung in the actions of the other. The Duc de Broglie, who has been chosen Reporter of the Commission, will, doubtless, soften down differences as much as possible; but it is doubtful whether M. Thiers will accept his propositions in view of the expectations founded upon the anticipated support of Casimir Perier and the Left Center when the matter goes to the vote. The much-diminished majority by which M. Grevy has been re-elected President of the Chamber may, however, serve to modify the too sanguine expectations, said to have been formed by the partisans of the Government, of the result of an appeal to the Assembly from the conclusions of the Commission.

VARIOUS NOTES.

A PROTESTANT CLERGYMAN ON IRELAND. In a late copy of the *Memphis Avalanche*, (Tenn.) we read an interesting lecture delivered by the Rev. David Walk, to the congregation of the Linden Street Christian Church in that city. The lecture was the result of a tour through Europe, and the Rev. gentleman thus speaks of his feelings when he first beheld the coast of Ireland:

"The coast of Ireland! How the words thrilled me. I no longer heard the angry rush of the waters; I no longer noted the rolling and tossing of the ship; I ceased to think of the laboring, groaning engines. I thought only of the blessed, solid earth on which my eyes were feasting. Yes, there could be no mistake; those are the towering hills of Ireland. There she stands like a dear mother, stretching forth her arms over the stormy deep, inviting her children to her breast; rising up from the ocean like a beautiful goddess, she is the first to offer rest to the weather-beaten mariner, and to give the traveler from the new world a welcome. Long live old Ireland! Green be her fields, bright be her skies, and happiness be the portion of her sons and daughters."

Alluding to Catholic and Protestant Ireland, he said: "My business is to state facts—not to make them. Of course, I had ever been taught—in fact, I had read it in the Sunday-school book—that the North of Ireland, which is supposed to be Protestant, is greatly superior to the South of Ireland, which is supposed to be Catholic. Now, I have been through Ireland, from the extreme South to the extreme North, and I aver, upon the honor of a gentleman and a Christian, that a greater fraud than the assumed superiority of the Protestant over the Catholic population of Ireland was never palmed off upon an innocent and unsuspected public. It is pitiful when men attempt to coin religious capital out of such material. On the other hand, I saw more squalor, more abject misery, more poverty and wretchedness in Glasgow and Edinburgh than in the whole of Ireland put together. Scotland is Protestant; Ireland is Catholic. I say it is my duty to state facts as I see them, and not to allow religious prejudice to blind my eyes to the truth. The sun of Heaven shines on no fairer land than the South of Ireland. From Mallow on the Blackwater to Cork on the Lee, it is pure and beautiful as a dream in the heart of a sinless maiden. I saw just two cities in Europe which I should care to live in. One of these is Dundee, in Scotland, the other, Cork, Ireland—with a decided preference for Cork. Every-where in Ireland I was treated like a gentleman. Never for a single instant was I maltreated by a human being.

THE ORANGE PARADE IN BOSTON.—The parade came off on February 22, and the procession consisted of 180 men in line, a dozen or so of *aides*, and a carriage containing the Stars and Stripes, two men, a little boy, and an impudent-looking woman, who shivered with the bit-

ing cold. There was great fun all along the route, whenever a good-humored Irishman met the procession. No body was ill-tempered. There were some "boo-hoos" and hisses at the start, and after that nothing but laughter. The only instance of interference occurred in the afternoon, when a drunken fellow threw a chunk of ice at the procession; but he was soon locked up, and desisted to be. We saw, in one place, the Orange line pass through a crowd of Catholic Irishmen. Not a word was said—not a sound but low laughter; toward the end of the procession, one little Orangeman, with a very big hat, lagged behind, as if tired, and when he started to run to his place, he seemed to excite the sense of the ridiculous in a great broad-shouldered fellow on the sidewalk, who shouted laughingly, "Hurroo! That's King Billy. Hurroo!" And when the little Orangeman gave him an indignant glance, the big fellow only laughed the louder, and shouted, "Where did you get the hat?"

In the evening, the "Loyals" had a dinner, and a speech-making meeting, at which they were addressed by the woman who rode in the procession. So ended the glorification.—*Pilot*.

LOOK ON THIS PICTURE AND ON THAT.

FREE thinkers have for some time past been observing of Catholicity, without recognizing its truth, that it is logical, consistent and intelligible, whilst Protestantism is deficient in all those qualities. For the enunciations of Infidelity on this subject, and very full illustrations, we refer to the Westminster (London) *Quarterly Review*, of last October. We have seen that article copied or referred to, in some Catholic journals, but have never been able to detect the slightest attempt in any Protestant paper to deal with that article. The reason we feel pretty sure is, that it was only "too true." Our reason for referring to this is, that we have just seen in two Protestant journals—in one a reference to a Catholic burial service, and in the other, a reference to a Protestant service, and in both much that is absurd, inconsistent and unintelligible, in full confirmation of the charges in the *Review*. We shall first notice Protestant comments on the Catholic service. We find them in a paper called the *National Baptist*. There an attempt is made to find a confirmation of one of Froude's stupid slanders on Catholicity, in a Catholic burial service held in New York on a remarkable occasion. The slander is as follows:

The Catholic Church and the Catholic Religion is the destruction of all moral consciousness in man; it is a kind of compact that a man makes with the priest to enjoy pleasures, commit sin, and go to him, from time to time, and make a private rendering and settle the whole business. (Great laughter and applause.)

This is taken from a lecture of Father Burke's, and is accompanied by other rubbish of the same sort with which Father Burke dealt effectually. Notwithstanding however, we are told that the "lie" is confirmed by what passed at the funeral service that was held over the remains of eight of the young women that were burned to death in the recent fire at the Fifth Avenue Hotel. In order to exhibit fully the stupidity and folly of the *National Baptist*, in supplying its own refutation, we find we must give its account of the funeral service, inclusive of Father Daubresse's short address, to a greater extent than we could wish. It is as follows:

Eight of the victims, Roman Catholics, were carried to one church, on Saturday, 14th ult., where there was an immense throng, intense interest and a rare opportunity to preach the gospel to the ignorant and sinful. Instead of this, "a high requiem mass was celebrated for the repose of the souls of the dead, a short burial service was read, and the priest and his assistants passed around the coffins sprinkling incense and holy water upon each." The officiating priest, Father Daubresse, also said a few words at the close of the service, which, in order to show how he used his wonderful opportunity, we quote in full, viz:

"DEAR FRIENDS:—I can not refrain from making a few remarks upon this solemn occasion. For the first time in the history of the church in this city, I am sure, have so many remains been deposited in a single church. And what a lesson it teaches to all! No one can tell whether he shall live to-morrow, or during the next hour. And the truth that should be impressed upon our minds at this solemn moment is, that we should all be prepared to meet death, be ready to render to God an account of our lives. He made us all free agents, responsible for our actions, and unless our lives are spent in conformity with His will, they will have been spent in vain, and the end will be suffering and wretchedness. But if His commandments are obeyed and the teachings of God's ministers followed, life everlasting will be secured. The unfortunate victims before me were, most of them, dutiful servants of the Church. Therefore we have no fear to pray Almighty God that He may remove from their souls whatever taint of sin may remain, and this solemn mass has been offered up with the full belief that He will give heed to our supplications."

We ask our readers to compare these extracts carefully. We need make no comments. No perversity, however ingenious, could more strikingly confirm Mr. Froude's "lie."

The misfortune of the *National Baptist* is, that he can not see in the foregoing the consistency and fidelity to

its own doctrines of the Catholic Church, with which it is honestly credited by the infidel to whom we have referred. The *Baptist* scoffs at the "high requiem mass," and objected that the priest missed "his wonderful opportunity for a great sermon." The *Baptist* ought to know that the Catholic Church attaches more importance to that requiem mass, than to all the preaching of all the preachers in New York, for a twelve-month. The purpose of the mass was the benefit of the souls of the unfortunate deceased. That has been ever the doctrine of Catholicity. Catholics act upon it. They have acted, and will continue to act on it. Preaching is only to benefit the living; it holds, therefore, a minor place in the Catholic programme of a funeral service that has a primary relation to the dead.

But why did not Father Daubresse use his "wonderful opportunity" for a sermon?

Father Daubresse really showed much judgment and good taste in the few impressive words he spoke. It was no occasion for a lengthy discourse. The pitiable sight of eight coffins spread out side by side, coupled with the history of the transaction, spoke more eloquently than could any human tongue. Human language could not magnify the sorrow or solemnity of the occasion. Shakspeare's genius made Marc Anthony appeal to the "dumb mouths" of Cæsar's wounds to speak for him. The eight coffins and their contents, with the recollection of the catastrophe that reduced, in a few minutes, youth and vigor, and joy and hope to the condition of so many cinders, inculcated a lesson that required no enforcement. We have read of a great painter being asked to depict the features of a mother that in a moment had been bereaved of her offspring. The great painter showed his greatness in simply drawing a veil over the mother's face. He would not attempt to depict such anguish. The *National Baptist* would have had the shallowness and silliness to avail himself of the "wonderful opportunity to show his powers."

We turn now to the Protestant burial service, and it, too was held on a miserable occasion. One of the New York unfortunates had been murdered in a house of ill-fame. The undertaker, anxious, we must suppose, to make things look respectable, sought the attendance of a clergyman at the funeral. Out of this arose a report that the New York pastors refused to attend. We find that the *Central Baptist*, of this city, refers to the matter with much indignation, under the head of "Another Infidel Slander Exposed." It then gives an extract from the New York *Evening Post*, correcting the false report and giving the true version, which was as follows:

A few days since it was reported that a number of ministers were applied to to attend the funeral of a young woman who was murdered in a house of ill-fame in this city, and that they declined on account of the character of the deceased. Upon this we commented with some severity. We have since learned that the report was wholly incorrect, and of course the censure was wholly undeserved. The fact turns out to be that no minister refused. The undertaker first applied to an Episcopal clergyman, who at once consented to go, but only remarked that he could not use the ordinary burial service, which recognizes the Christian character of the departed. The undertaker thought it better in that case to ask a neighboring Baptist minister, who at once performed the service.

Upon this is first to be noted the lively indignation with which the *Baptist* denounced the slander; then the censure of the New York press on the supposed delinquency; the satisfaction with which the *Evening Post* retracted its censure; the movement of the undertaker to secure the attendance of a clergyman and his discrimination as to the recognition of the Christian character of the deceased; the compliance with the undertaker's request, of the Episcopalian, with a reserve, and the performance of the service by the Baptist without any reserve.

Now, what is to be understood by all this, unless that the newspaper people, the undertaker, the pastors and all, believed that the funeral service was a matter of vital consequence to the deceased, which it would be uncharitable and scandalous to withhold. Protestantism, too, supplies services modified according to circumstances, and so giving force to the supposition we have mentioned. Yet, according to the teachings of Protestantism through all its varieties, the whole service was, so far as the deceased was concerned, an idle form. Protestant doctrine is, that from the service, the deceased can not derive the slightest advantage. In behalf of the miserable soul they do not venture—they distinctly refuse to offer the feeblest supplication to the Throne of Mercy. With regard to the departed of all time, Protestantism is agreed with Tyndall, that prayer is unavailing. The difference, with him, is only in degree. Obviously, the proper answer of the several ministers to the undertaker should have been, on Protestant principles, that their attendance or prayers would not be of the slightest consequence to the deceased, and that, therefore, they should attend to their proper duties.

This, however, is not the course of Protestantism, as the *Westminster Review* man points out, even in the matter of a funeral service. The expounders of Protes-

tantism scoff at the Catholic service for the dead, because it is framed according to the belief of the Catholic Church, and, at the same time, invest their own service with all "the pomp and circumstance" of materiality and consequence, when, according to their professed belief, it should be regarded as a mere idle ceremony. They really ought, according to their own showing, refuse to enact the solemn farce. If they want a homily or moral discourse, let them preach and be done. On reviewing this matter, we feel that we must give expression to the reflection suggested by it, namely; that, notwithstanding the demonstrations of Tyndall—notwithstanding the protests of Protestantism, there is, deep-seated in the human mind, aye, even in the minds of the profligate and infidel, a conviction of the potency of prayer in all things, and a craving for its benefit—a craving sought to be satisfied by an appeal for the aid even of Protestantism, that proclaims its own impotence.—*St. Louis Watchman.*

THE POPE AND THE SCOFFERS.

IT is amusing to watch the expressions of the many who set themselves up as the enemies of the Papacy and the Pope. Some are savage, some are sneering, some are merry at the sufferings of Pius IX. Among these last is the Rev. Henry Ward Beecher, who raises his voice in unseemly jeering. Not satisfied with the public afflictions of the Pontiff, he makes a list of private pains and aches for his discomfort. He tells us that the Pope "is sadly afflicted with gout, rheumatism, sciatica, Bright's disease, indigestion, and eighty years." Strange that the Catholic world should feel deeply grateful to God for conferring on its beloved Pontiff a long life, which Mr. Beecher classes as an "affliction;" and strange, too, that our Holy Father should be reported by Catholic writers who live in Rome as being in most excellent good health, while Mr. Beecher in New York says he is stricken with such a catalogue of diseases.

After making one of his smart characteristic "points" about the Pope's having undertaken "too big a job," Mr. Beecher says:

He refuses to see that the divine principle is always present in the great evolutions of modern society, not only impelling those evolutions, but consecrating them. The Pope very naturally abhors the course which human affairs have taken for the past four hundred years; and he rushes to the affirmation that all this has been in spite of God, or in consequence of God's absence.

The first sentence of this extract contains the easy soul of all "liberal Christianity": namely, that the divine principle is present in every change of modern society. It is a self-satisfying belief—if it could only be believed. Once adopted, let come what may—God has ordained it. The nation may become corrupt—more corrupt than the Parisian Commune—the people may neglect God, or deny Him and His laws altogether; the popular vote may bring about an era of license and degradation but—according to the principle laid down by Mr. Beecher—God is the very spirit of the evolution!

Surely the Pope "very naturally abhors" such a principle, and refuses to see God in it. Mr. Beecher and others make great bother about the Pope's attempt to "turn back modern civilization." What does modern civilization mean, and where is it going to? Does it mean just what Mr. Beecher thinks, and nothing else? Is the happiness of men in any way connected with it, or does it simply mean the greatest accumulation of machines and patents and chemical discoveries? Does the happiness of man come from material things alone?

"Man," says the last *Catholic World*, "being an intellectual as well as an animal being, must look to spiritual discoveries and mental agencies for his chief sources of enjoyment; and, as the soul control the body, as his main duty in this life is to qualify that soul for an eternity of bliss, as the unlimited future is superior to the limited present, it follows that the things merely of this world play a small and insignificant part in the real drama of the life of a human being. The sad misconception of this solution of the problem of man's destiny has been the principal mistake of materialists, and their consequent punishment here below has been so marked that the criticism of the charitable is considerably withheld." Does Mr. Beecher put this aside as merely the foolish belief of the Catholics?

A stronger American mind than Mr. Beecher's, and a mind not at all given to the vulgar weakness of sensationalism, says, "I place little value on what is called material progress, and I regard the boasted progress of modern civilization, in all other respects, a deterioration. Modern civilization is substantially that of the Gentile world before its conversion to Christianity."—(*Brownson's Review.*)

When we Catholics look at the question and all around it, we conclude there is nothing to be frightened at in the position of the Pope. There is no other Christ coming; and the Pope condemns the spirit of the age, which is not the spirit of the Christ who came. A Pagan would do the same were he alive to the necessities and weaknesses of human nature. As for the health of the Pope, thank God, by last reports it was excellent. He

is living down many enemies, and he is hale and strong yet. Palmerston has gone; Cavour has gone; Mazzini has gone; and these were only representative men. As for the Church, we can say, with Dr. Newman!

Bide thou thy time!
Watch with meek eyes the race of pride and crime;
Sit in the gate and be the heathen's jest.
Smiling and self-possessed.
O thou, to whom is pledged a victor's sway,
Bide thou the victor's day!

Boston Pilot.

THE LENGTHENED SHADOW OF ONE GIRL.

BY OLIVE THORNE.

NOTHING but a ragged girl, in the outskirts of the city, on a cold night.

But there was a tragedy in her young heart as she turned away from her father's door, his curses ringing in her ears. It began a long way back—indeed, all her ten years of life had been a tragedy. She had never known childhood; she was a suffering little waif in her cradle. She was always hungry, always cold, always afraid. Her mother, too—pale and tired—was always hungry, and cold, and afraid. The dark shadow of fear never left their roof—for the father was a brute.

The fear of him, the dread of his words and blows, both for herself and—as she grew older—for her white-faced mother, grew into her very soul, and shadowed every instant of her life.

The tragedy went on and deepened, when, a year ago, her mother died; died, weeping bitterly that she must leave her young daughter to suffer alone. And troubles had seemed worse, and blows harder, and cold severer, and the world darker to the poor child. Many a time had the brute kicked her out of the broken shanty—all the home she knew—and many a time she had hung around the door until he had fallen into a drunken sleep, and then stolen softly in and crept to the pile of rags she called her bed.

But the end of all had come now, she thought, for he had been growing worse of late, and on this night his words and blows had been worse than ever, and he had sworn a dreadful oath to kill her if she came back.

She believed him. She knew he would do it, and as she turned away from the door, she felt that she faced the wide, wide world.

She walked slowly away, a slight, frail figure, with large black eyes and tangled black hair, a very ragged dress—all she had—barefooted, bareheaded. Thus Nora Dennis left her father's house that cold November evening.

The long tragedy was very near its end now, she thought, and she looked around for a place to hide. To hide was the one instinct of her life, poor child! Some time she wandered vaguely about, but at last, not many rods from the shanty, she came to a new barn. It stood up a foot from the ground, and under one corner was a hole.

Nora stopped here. Here was a place to hide. Here she could lie in peace. She crept in, away in, far out of sight, and huddled up in a corner, she lay down to die.

Oh! it was pitiful! Only ten years old!

What could have been her thoughts as she lay there motionless all the long, cold night, all the next long, dreary day, all the next night, in utter, hopeless despair!

Death was slow in coming to her, hunger had long ago left her, cold was nearly gone, something of the numbness of death was stealing over her, when she was aroused by the shout of a boy.

She could not move, but a dull wish to be let alone dawned in her mind. She did not try to speak. He went away, but soon returned with other boys. They called her, they threw sticks to see if she was alive, they tried all ways, and at last they went away. But in an hour they came back, and men with them. Nora—through her half-shut eyes—could see them. She knew their blue coats and bright stars—they were policemen. To her, policemen did not mean protector, as it does to you, but enemy.

They called, they coaxed, they commanded, but she did not move. They found a boy small enough to crawl under the barn, and he went in. He found that she was alive, but all he could say was as spoken in the ear of the dead. Never a wish or a hope crossed the child's mind, except a wish to be let alone.

At last the boy, by the directions of the policemen, pulled her toward the opening. She did not resist—she did not know how to resist, her whole life had been a crushing submission to every thing horrible.

Finally the men could reach her, and the poor, little, half-dead figure was brought to the light.

"Poor soul?" said one of the men, almost tenderly. "She's near dead with cold and hunger."

She could not walk. Kind though rough hands carried her to the station-house, where a warm fire and a few spoonfuls of broth—hastily procured from a restaurant—brought her wholly back to light, and she sat up in her chair and faced the row of pitying faces with all her young misery.

Little by little her story was drawn from her, and eyes unused to tears were wet with the horror of it. But what to do with her—that was the question. She was not an offender of the law, and this institution was not for the protection of misfortune, but for the punishment of crime. They did the best they could. They fed her, made her a comfortable bed on a bench in the station-house, and the next morning the whole story went into the papers.

You've had enough of this black picture; perhaps too much. Well, look on another.

Isabella Buckingham, spinster, aged thirty-five, lived alone at the other end of the social ladder. She had culture, she had wealth, she had luxury. She had a charming home on a fashionable avenue, large enough, yet not too large, with servants enough, yet not too many; books, flowers, friends—every thing, one would think.

She had too much, in fact, for she had a heart, also a conscience, and just then they were both troublesome. The heart, because she had no one especially her own to love, and the conscience, because it constantly reminded her that the world held plenty she could make her own.

"Some beggar's brat," she said to herself.

"I could love some child of good parents, but a dirty, low wretch out of the streets! Pah! I could not endure it."

But her conscience was wide-awake. Unfortunately, she had been reading a vivid account of the wretched poor, and she could get no rest from its suggestions.

"You can't endure a crumpled rose-leaf to vex your luxurious life," it said. "Think of what young girls have to endure in that other life!"

She did not want to think. She hastily rang for the morning papers and her coffee. The dainty old china cups, and the silver urn with its fragrant contents, stood on the light table, and the crisp, fresh newspaper laid on the tray before her. Unfolding the sheet, she cast her eyes over the columns, and in a moment was arrested by this heading, in large type: "Frozen and starved." And breathlessly she read the whole account of Nora Dennis's brief life-tragedy.

Surely, some good angel stood by, for, with a sort of pang, Miss Isabella Buckingham felt, like a flash, "That is the one for me."

But the idea was absurd. She would not entertain it. She read other things. She sipped her coffee. She took up a book. All in vain; the fight went on in her soul. She could not get rid of it. She—she was dressed, and ordered the carriage and went out.

Even then she would not give up. She ordered Thomas to drive up the avenue and down the lake-shore. But at last, wearied out by the contest, she ordered him sharply:

"To the — street police station."

Thomas wondered, but obeyed, of course, and in a short time the dingy station-house received an unusual visitor. Her rich garments looked strange enough there, and she instinctively shrank back; but the thought of other innocent women who had been there strengthened her to go in.

She saw her at once, and knew her. The child had never seen a beautiful, happy-looking woman, and she could not take her eyes from her face.

Miss Buckingham asked a few questions. Who was going to take her? Who were her friends? Learned that she had none, that her father had been arrested for vagrancy, and would be sent to the Bridewell.

"Where is the child to go?" at last she asked.

"Indeed, ma'am, I don't know, unless she goes into the streets," said the policeman.

"I'll take her," said Miss Buckingham, bringing the long fight to a hasty close.

"It'll be a heavenly charity if you do, ma'am," replied the man.

Miss Buckingham turned to the girl:

"Nora, will you go with me?"

"Yes'm," gasped Nora, with the hungry soul looking out of her eyes.

"Come, then," said the lady, shortly, leading the way out.

Thomas, holding the door of the carriage, was struck dumb with horror, to see the apparition; but the timid little figure kept close to his mistress, and she wore such a look that the old servant dared not speak.

"To a respectable bath-house," was Miss Buckingham's order.

Thomas bowed, reached his seat somehow, and drove off.

"Not pretty, decidedly," thought Miss Buckingham, looking steadily at the wondering face opposite her, "but at least not coarse. Dress will improve her."

At the door of the bathing-rooms Thomas again threw open the carriage-door. Miss Buckingham went in with Nora, gave her into the hands of the young woman in charge, with directions to have her thoroughly bathed and combed, and otherwise madeready for new clothes that she would bring.

The amazed young woman marched off with the unresisting Nora, and Miss Buckingham went shopping. She bought a complete outfit, from hat to shoes, and in an hour returned to the bath-rooms, to find Nora waiting. She was soon dressed, much to her own surprise, for she hardly knew the names of half the articles she had on, and they were once more in the carriage. As for Thomas, he thought wonders would never cease that morning.

As they rolled home, Miss Buckingham said:

"Now, Nora, you're to live with me, and be my girl. You're not Nora Dennis; you're Nora Buckingham. You're to forget your old life—at least as much as you can," she added, seeing a shade come over Nora's face. "And on no account are you to speak of it to the servants in my house. Do you understand?"

"Yes'm," said Nora.

"I shall try to make your life happy," Miss Buckingham went on a little more tenderly, though her heart still revolted against the decision of her conscience. "I shall educate you—"

"Please, ma'am, what's that?" asked Nora, timidly.

"Teach you to read and write," said Miss Buckingham, wincing, as she reflected how much there was to do in this neglected field.

"And, Nora," she went on, "I shall expect you to do as I tell you, and always to tell me the truth."

"Shall I stay at your house and be warm?" asked Nora.

"Always, poor child, if you try to do right," said Miss Buckingham, her heart warming a little.

"Are these things mine?" was the next question, looking lovingly at her pretty blue dress and cloak.

"Yes, and you shall have plenty of clothes, and always enough to eat, Nora. I hope you will never again be so miserable as I found you."

Nora could not comprehend what had come to her. She sat there as though stupefied, only now and then whispering to herself, "Always enough to eat, always warm."

"Thomas," said Miss Buckingham, in her most peremptory manner, as he held the carriage-door for her to alight. "I especially desire that you should not mention to any one where I got this child. I want to make a new life for her, and I trust to your honor to keep her secret."

Thomas touched his hat.

"Indeed, you may be sure of me, Miss Buckingham."

And faithfully he kept his word, though all the household was in consternation when Miss Buckingham installed the child in her privileges as her adopted daughter, procured a governess for her, had a complete outfit of suitable clothes prepared, and, above all, took unwearied pains to teach her all the little things indispensable to place her on a level with the girls she would meet when she went to school.

Meantime, society wondered. It saw little of Miss Buckingham. She seemed always busy, yet she never had looked so happy or so beautiful as then.

As for Nora, if it seemed to her that she had reached Heaven, can you wonder?

Nora soon learned the ways and manners of a lady. She seemed to be instinctively delicate and lady-like. She was pretty, too, when her face grew plump and the hungry look went out of her eyes.

Miss Buckingham, though on the sharp lookout, never discovered a vice in her. Whatever may have been her original faults, she seemed to have shed them with her rags, and the great gratitude she felt for her benefactor overwhelmed every thing. She seemed to live but to do some thing for Miss Buckingham.

That lady began to feel that virtue is its own reward. Not all the pleasure she had found in taking the very cream of life had given her so much happiness as this one poor child. Almost without knowing it, she went out less, and her life gradually shaped itself into some thing like a loving mother's life.

To Nora, life was like a dream—a dream of Heaven, at that. Always warm, always fed, always safe from roughness, surrounded by things so beautiful, she scarcely dared to touch them; every want attended to before it was felt. It was too wonderful to seem true. In dreams she would often return to the desolate shanty, where the winds blew through the cracks, and the rickety old stove was no better fed than her mother and herself. She would feel her father's blows, and wake to find herself in her snug, warm bed, in her dainty room next to Miss Buckingham's.

Five years rolled away. Miss Buckingham grew to love this child of poverty very much, and to be grieved that she showed none of the joy of youth. For Nora walked around as though in a dream. She was always anxious to please, always cheerful, but never gay. The tragedy of life had taken too deep a hold of her. She was too subdued. She never spoke loud. She never slammed a door. She never laughed.

"Nora," said Miss Buckingham, one day, after study-

ing her face some time in silence, "why are you not like other young girls?"

"Why, am I unlike them?" asked Nora, looking up from the book she was reading.

"You're not a bit like any young girl I ever saw," said Miss Buckingham; "you're to sober; you never laugh and play."

"I don't know how to play," said Nora, in a low tone. "I never did."

"Poor child," said Miss Buckingham, her eyes filling with tears, "you never had any childhood. I wanted to give you one, but you were too old when I took you. Why, you're a regular old woman."

"Am I?" said Nora, with a smile.

"I don't know what I'll do to you," Miss Buckingham went on. "I'd like to make you over."

"I wish you could," said Nora, earnestly. "I try to be like others girls, but somehow I can't. I seem always to have a sort of weight on my heart."

"Nora, isn't there some thing you would like that I have n't done for you? Haven't you a wish?"

"Oh!" cried Nora, "I can't wish for any thing; you make me too happy, but—" she hesitated, and tears began to fall fast—"I can't forget my old life; it comes back in my dreams; it is always before me. I don't want to tell you, but I must. I can't help thinking about the many miserable girls, such as I was, living in horrid shanties, starved, frozen, beaten, wretched."

"Then you have a wish?" said Miss Buckingham, softly.

"Oh! it seems so ungrateful!" Nora sobbed. "Such a poor return for the life you have given me! I have tried to forget. I can't tell what is right for me to do. I'm sorry I said any thing."

"No, Nora," said Miss Buckingham, promptly. "You should tell me all your wishes and feelings. If they are wrong, I can help you outgrow them, if right"—she hesitated—"why I must help you."

Nora fell on her knees, with the most impulsive movement Miss Buckingham had ever seen.

"Oh! I do believe you are an angel!"

"Far from it, Nora," said Miss Buckingham, smiling, "but I've set out to make you happy, and if I find whims and notions in your head, I suppose I'll have to follow them out. But seriously, dear child, I must say I have had a little uneasy feeling of responsibility in my heart ever since I've had you. And since I have already won the reputation of eccentricity in the world, there's nothing to hinder my being as odd as I please. That's the one great comfort of single-blessedness, by the way, and now let me hear your plans."

"I have no plans. I have only longings to do some thing for them."

Well, plans grew fast, as they always do when planners are anxious to help. Long into the night they talked, and the very next day work began. Nora captured a poor little wretch who came to beg, found she had no parents, and took her in to Miss Buckingham, notwithstanding the horror of the servants. That lady decided to take her, and Nora proceeded to make her decent with more real happiness than she had ever known.

Well, so it went on. Before the end of a month Miss Buckingham found herself more enthusiastically interested than she had ever been in any thing. And Nora grew beautiful and happy as the months rolled by, and one after another wretched girl was gathered out of the streets and brought to a home.

And Mrs. Grundy? Well, the old lady was shocked, of course. Theoretically, she is benevolent. She gives money (what she can spare); she is sorry for the poor, wishes she could do something, but to touch one of the wretches—mercy! it is n't to be thought of! And to bring them, with nobody knows what horrid diseases, right into an elegant house, on a fashionable avenue, right among them—why, really, you must admit it is rather shocking. And to refuse fashionable invitations, let her beautiful dresses fade on the shelves, drive her elegant carriage into the lowest streets of the city, just to hunt up the most wretched—well, surely that is going a little too far.

And as to visiting her, why really it is n't just the thing—is it now?—to go where the door is opened by one of those low creatures, who has been familiar with vice and crime from her infancy. One does n't like to come in contact with that class.

So, gradually, Miss Buckingham's fashionable friends dropped out of her acquaintance, but she did not miss them—for, besides feeling the deepest interest in the girls she rescued and fitted for useful lives, she found a circle of "real" people who had found out the happiness of an earnest purpose and earnest work in the world.

And the fashionables did help her in one way, too—for, as soon as she had trained and fitted one girl to take a responsible place in some one's kitchen, nursery, or sewing-room, a dozen places opened to her. By tell-

ing a little of her story, Miss Buckingham always managed to interest even the sluggish heart of a fashionable woman, thus producing a better relation than common between mistress and servant. Besides, no one thought of putting Miss Buckingham's girls on a level with others. There was a self-respect, a womanly dignity of character about them, that always made itself felt.

"An institution is but the lengthened shadow of one man"—or woman, though the learned author did n't say so. This institution, though it never had a name, nor a constitution, nor a board of directors, except Miss Buckingham and Nora, grew and flourished. And when, at a ripe old age, with hair white as snow, and the very face of an angel, Miss Buckingham laid down her burdens, and drifted out over the river, home, hundreds of girls and women, who owed more than their lives to her, met over her grave.

And Nora—well, she still lives in the Buckingham house, manages the Buckingham income, and "lends a hand" wherever needed.

LENT.

WE find the following in the local columns of the Colusa Sun.

To many, Lent is an enigma, whereas it is simply the quadragesimal fast, or, in other words, the fast of forty days observed by the Roman Catholic and Episcopal churches before Easter, the festival of our Saviour's glorious resurrection. It commences on Ash Wednesday, commonly so called, because on this day the Church blesses ashes, and signs the forehead of the faithful with them, saying, "Remember man, that thou art dust, and unto dust thou shalt return." (Gen. iii. 19.) This sprinkling of ashes was always a public sign of penance and was imposed upon the Israelites by God Himself, (Jeremiah, xxxv. 34.) David sprinkled ashes on his head. (Psalms, ci. 10.) The Ninevites fasted in sackcloth and ashes (Jonas, iii. 16; Judges, ix. 1; Esther, iv. 1; Job, xlii. 6) and Holy Scripture is replete with instances too numerous to mention. The Lenten or Spring fast is of Apostolical origin, and was observed in the greatest rigor from the primitive ages until the twelfth century. "Such as deviated from it, were considered to exclude themselves from the number of God's children, to declare themselves rebels against the Church, and deserters from the standard and army of God." It was instituted in commemoration of the forty days' fast spent by Jesus Christ in the desert, previous to the commencement of his public life. Moses, the great law-giver, fasted forty days and nights on Mount Sinai ere he was worthy to receive the Ten Commandments; Elias the same length of time in the desert. The Jews were ordered to fast and chastise their bodies, in preparation for the worthy eating of the Pascal Lamb, which was the figure and type of ours. The Apostles also fasted in imitation of their Divine model, Jesus Christ, who prescribed it to them as a means of attaining virtue and rendering themselves more pleasing in the eyes of His Heavenly Father. This holy season of Lent is occupied chiefly in fasting, prayer, good works and especial commemoration of the passion and death of Jesus Christ. By fasting we do not mean entire abstinence from corporal food, but abstinence from sin, for what will it avail the body to be uselessly deprived of nourishment if the soul, the august temple of God, is polluted with sin. For this reason this time is particularly set apart, that we may do penance in atonement for the sins that have blemished the fair pages of the book of life. It is indeed a penitential season, and the Catholic Church indicates this holy design in her very ceremonies; to move them to sorrow and penance, she divests her sacred altars of their bright-hued flowers, uses the violet color in the vestments of the priests, omits all hymns of joy, forbids weddings, dances and other places of amusement, to sigh without intermission in her prayers, that her children may be converted to a better life, the recipients of greater mercy, grace and assistance to guide them in the straight but narrow path that leads to eternal blessedness.

A CHRISTIAN SPIRIT.

IT is with much pleasure that we clip the following from the Pittsburgh Methodist Recorder of February 8th:

Nast, in *Harper's Weekly*, continues his severe caricatures on Romanism. His cuts are most unkind. We will not be suspected of especial sympathy for the Pope or the Chief Episcopacy; and so all the more earnestly do we protest against this studied and determined attempt to excite religious animosity. A leading secular journal, like *Harper's Weekly*, becomes a disturber of the peace when it makes any particular religious communion an object of assault and ridicule. It is unwise. There will be reaction. A conflict is prophesied between Protestantism and Catholicism on this continent, and we deprecate any such irregular and offensive way of promulgating the principles of truth and righteousness. It is not according to the Gospel rule; however, the enemies of

Romanism may be made to laugh at its wit or applaud its effect. According to the Constitution of the United States, all religions have the right of existence and protection so long as they do not violate common justice, man to man; and, in this sense, the Roman Catholics deserve the same respect as the Methodists, the Baptists, or the Moravians. We may have occasion to enlarge upon this subject. Meantime, we would suggest to preachers and teachers to try their power at educating a better sentiment into the people than this which guffaws at anti-Romanist cartoons.

THE PIUS LITANY.

THE Albany *Reflector* translates from the *Unita Cattolica*, for the benefit of Catholics, an interesting list of all the canonizations which have taken place under our present Pope Pius IX. They are arranged in the form of a Litany, and are as follows: The dates in parentheses denote the day of their beatifications and canonization:

Ye Holy Confessors, pray for Pius IX! Blessed Peter Claver, (Sept. 21, 1851). Blessed Giovanni Grande, (Oct. 20, 1853). St. Paul of the Cross, (May 23, 1855; June 29, 1867). Obtain for us the perfect triumph of Pius IX; obtain it for us, ye Holy Virgins! St. Mary of the Holy Angels, (May 14, 1865). St. Mary of Alacoque! (Sept. 18, 1864). St. Marianna of Jesus, (Nov. 30, 1853). Ye Saints of France, pray for Pius IX! St. Germaine Cousin, (May 7, 1854; June 29, 1857); St. Benedict Joseph Labre, (May 20, 1860); St. Godefrid of Merville, (June 29, 1867). Ye holy Piedmontese, rally to the defense of Rome and the Romans! St. Peter Cambiano of Ruffia, Martyr, (1856); St. Bartholomew dei Cerveri, Martyr, (1856); St. Stephen Blandello, (Feb. 21, 1859); St. Simone Tapparelli, (Feb. 21, 1856). O ye Saints of Italy, hasten to the deliverance of Italy! St. John Baptiste de Rossi, (May 13, 1860); St. John Leonardi, (Nov. 10, 1861); St. Benedict of Urbino, (Feb. 10, 1867); St. Leonardo of Porto Maurizio, (June 29, 1867); St. Mary Frances of the Wounds of Christ; St. Angelo Orsucci; St. Charles Spinola; St. Camillo Costanzo; St. Peter Paul Navarro; St. Jerome de Angelis; St. John B. Zola. O ye Saints of Spain! St. Peter Baptiste de St. Stephano, (June 8, 1862); St. Francis Blanco; St. Michael de Santi; St. Peter of Arbus, (June 29, 1867). Assist Pius IX in his martyrdom, ye martyrs of Portugal! St. John de Britto, (Aug. 30, 1853); St. John B. Maciado, (July 7, 1867); St. Dominico Georges; St. Ambrose Fernandez; St. James Carvalho; St. Francis Pacheco; Blessed John Sarkander, (May 16, 1860). Bring Austria back to the feet of Pius IX! St. John of Cologne, (June 29, 1867). Expel the heresy which reviles Pius IX! Blessed Andrew Bobola, (Oct. 30, 1853). Protect Pius IX, the Protector of Poland! St. Josaphat Kuncewicz, (June 29, 1867). Enlighten Russia and console Pius IX, ye Saints and Blessed of Belgium! St. John Berchman, (May 28, 1865); St. Nicasio Johnson, (June 29, 1857); St. Francis Nades; St. Peter Wander; St. James Lacops; St. Louis Flores, (July 7, 1867); St. Richard of St. Ann; St. Peter Canisius, (Nov. 20, 1864). Convert the unfaithful people of Switzerland! Holy martyrs of Gorkum, (June 29, 1867). Assist Pius, who now drinks the cup of bitterness! Holy Martyrs of Japan, (June 8, 1862). Protect Pius IX, who adds lustre to the Church by his sufferings! Saints of Heaven, glorified by Pius IX upon earth, come now to his rescue, and through the victory of the Pope obtain for us peace and liberty!

THE WATER OF THE GROTO OF LOURDES.

A FRIEND, whom we gratefully venerate, writes us as follows:—

JAS. A. McMASTER, ESQ.:

DEAR SIR:—Your suggestion regarding the Lourdes waters in the *Journal* of this week, induces me to forward the inclosed "notice," which is given on the second half of a sheet which is sent with a case of water, or any thing else, when ordered. The first half is a form printed with blanks for quantity, date, amount of offering received, etc. I think it would be a fine thing for some one to take the offerings in New York and transmit them in bulk, but I do surely pity the individual who would undertake to distribute the water in return, and I have had some experience. I received a case containing eight large bottles, in perfect order, in September, 1871. These I had ordered in March, of the same year; but in far less time than it took in reaching here, it was all exhausted, and any amount of dissatisfaction on the part of disappointed claimants. That case cost \$15 freight and all, other expenses included; but I have known a case received by another person which only cost \$10. If you think proper to give this "notice" room in your columns, it may be of service to many.

We translate the following, from the French. As it is very doubtful whether the Rev. Missionaries at Lourdes read English, it will be necessary that any letters addressed to them be written in French, or in Latin.

NOTICE.

So many persons send us requests for prayers, Masses, informations, and supplies of the Water of the Grotto, as well as for subscriptions for the *Annales*, etc., that we must beg of them: 1st. To send their letters addressed: AU R. P. SUPERIEUR DES MISSIONNAIRES DE L'IMMACULEE CONCEPTION, A LOURDES, (Hautes Pyrénées.)

2d. To write, in the plainest manner of chirography, their full names, the names of their residence, their post-office address, and the County, State, or Province.

3d. With the same distinctness of writing, to tell the port of entry to which what they ask is to be addressed, and to whom consigned.

The Water can not be sent by mail. The demands on us are so many that delays in transmission must be excused.

The *Annales de Notre Dame de Lourdes* are published every month, price 3 francs per annum, (foreign postage to be added).

We have given the above, with some slight alterations, as the circular seems intended for France only.

For the far greater number of applicants, these directions will be useless. It will be, as our correspondent says, an ungracious task for any one in New York, of a character to inspire confidence, to undertake the task of its distribution. But, if it could be done, it would satisfy the piety of many, and promote the honor of Our Lady of Lourdes.—*Freeman's Journal*.

CATHOLIC STATISTICS OF CANADA.

THE Catholic Church in British America now comprises five Archiepiscopal Provinces—Quebec, Halifax, Oregon, Toronto, and St. Boniface. The jurisdiction of the Archbishop of Quebec, Most Rev. E. A. Taschereau, extends over five dioceses—Quebec, Three Rivers, Montreal, St. Hyacinth, Ottawa and Rimouski. The Most Rev. Archbishop Connolly, of Halifax, controls seven dioceses—Halifax, St. John, N. B., Chatham, N. B., Arichat, N. S., Newfoundland, Harbor Grace, N. F., and Charlottetown, P. E. I.

The Province of Oregon, the Archbishop, and some of the Suffragans of which are in the United States, embraces, also, the diocese of Vancouver's Island and the Vicariate Apostolic of Columbia. The Archbishop of Toronto, Most Rev. John J. Lynch, directs the four dioceses, Toronto, Kingston, Hamilton and London. The present Province of Quebec, which was reduced in 1870, by the founding of the Province of St. Boniface, contains 733 churches and chapels, 1137 clergyman, 1 University, 30 colleges, 140 convents, 24 hospitals and asylums, and 1,225,000 in population. The Province of Halifax contains 255 churches, 199 clergymen, 5 colleges, 40 convents, and 296,000 population. The part of the Province of Oregon, in British America, numbers 16 priests, 16 churches, 4 convents, 1 seminary, and a population of 23,000, 20,000 of which are Indians.

The Province of Toronto embraces 184 churches, 120 clergyman, 2 colleges, 24 convents, and a Catholic population of 200,000. The Province of St. Boniface has 43 priests, 9 male scholastic institutions, 11 female scholastic institutions, and 9 hospitals and asylums. The Catholic population is not ascertained at present. It is to be regretted that the compilers of the *Catholic Register* did not furnish the full figures of the dioceses named, many of which estimates are incomplete and imperfect. Therefore, the following statistics, which we sum up from the dioceses given, embracing the whole of British America, can only serve to give an approximation of the real numbers: the British Provinces in North America contain about 1231 churches, 1672 priests, 1 university, 47 colleges, 219 convents, 35 hospitals and asylums, and upwards of 1,800,000 Catholics.

COULD NOT TELL A LIE.

EVIDENTLY the moral of George Washington and his little hatchet has been lost on a majority of the members of Congress who had any thing to do with *Crédit Mobilier*. Wilson, supposed to be a worthy successor of "honest" John Davis, and who had done something to earn the soubriquet of the former, was reprimanded by the Senate for being a party to a falsehood. Schuyler Colfax said also that he did not do it; but Oakes Ames' memorandum book was too much for him; and now Colfax is no longer the good boy. And honest Deacon Dawes was able to tell the truth with reasonable precision up to the time that he did a little hacking with his *Crédit Mobilier* hatchet. But that mischief was too much for him. How much better to have owned up at once! As for Brooks, the Truthful James of the reformers on the Democratic side, he not only lied palpably and with strong objurgations, but rolled the falsehood as a sweet morsel under his tongue. He will never make the hero of a Sunday school book. Considering Ames' temptation, he comes out about as well in the matter of truth-telling as any of them. What a world of botheration had been saved if these old boys, profiting by the moral of George Washington, had each stood up and said bravely, "I can not tell a lie—I did it with my little hatchet." Wilson, Colfax, Dawes, Brooks, Ames and the rest of them who told stories, will yet serve very well for a great "moral drama." These are the boys who could tell a lie and tell it very ingeniously too. They not only cut the cherry-tree down, but, with the cherries in their pockets, stoutly affirmed that they never had any, did not know what they were like, or if any had been found in their possession, some one else, bent on mischief, had put them in their pockets in a clandestine way. It is due to Butler and Sargent that these boys got off without more of a Congressional browsing; but whether because the former know how it is themselves, or for other reasons, we are not advised. There is little use of quoting the cherry-tree moral any longer. Here are not less than a dozen Congressional boys who had been brought up on this moral, and had taught it to others,

and yet, when caught at the mischief, putting their hands behind them and saying: "We didn't do it." They have justly merited a public basting for the lack of courage which enables public men to tell the truth. Colfax goes out without impeachment. Wilson succeeds him only after an admonition from the Senate that the crooked story to which he was a party was unworthy of him.—*Bulletin*.

THE PRUSSIAN BISHOPS' MEMORANDUM.

MEMORANDUM ADDRESSED BY THE WHOLE CATHOLIC EPISCOPATE OF THE KINGDOM OF PRUSSIA TO HIS MAJESTY'S MINISTERS—PRESENTED BY THE ARCHBISHOPS IN THE NAME AND BY THE DESIRE OF ALL THE REMAINING BISHOPS OF THE COUNTRY, ON THE 30TH JANUARY, 1873.

A FEW days back the King's Ministers laid before the Parliament the drafts of certain laws which trench most deeply upon the whole internal mode of existence of the Catholic Church, and on her rights, and the Parliament has been requested to give its consent as soon as possible to these projected laws.

Apart from the fact that, according to all natural laws and positive jurisprudence, and by immemorial usage, the relations in German countries between the State and the Church can only be ordered legally, and, to any good purpose, by mutual understanding between both—independent of this the Prussian Bishops had at least a right to expect that some occasion would be afforded them of expressing themselves on the subject of such important projects of laws affecting the Catholic Church, and of making known Catholic principles on the subject. They would, then, have been in a position to accept certain individual dispositions of the projected laws without a breach of their duty. With regard to other parts of the projected laws, an agreement might have been entered into with the Holy See. But now that these laws, although they affect the whole internal life of the Church, have been introduced by the King's Government, without any reference to the ecclesiastical authorities, and in virtue of the omnipotence which is claimed by the State; without, too, any previous understanding and negotiation with the established ecclesiastical organs—nothing is left to the Bishops save to enter their formal and solemn protests against all those dispositions of the said laws which trench on the natural and fairly-acquired rights of the Catholic Church, and which attack the rights of conscience and of religion belonging to all Catholics.

We permit ourselves to add the following observations touching certain points, but as, in the inevitable dispatch which we are constrained to use, these remarks by no means exhaust the subject, we reserve to ourselves the right of giving further explanation on points of law, and on the grounds of what we say.

According to the Catholic doctrine, which we Catholics hold and believe unconditionally as true, because resting on Divine revelation, and which we are as certainly justified in believing as we are in holding that our freedom of conscience can not be touched:

The second, and no less essential right of every Catholic Episcopal See, and of every individual Catholic, is to be governed and guided in all religious and ecclesiastical matters by none other than their lawfully appointed ecclesiastical superiors, the Bishops, in subordination to the Pope; seeing that the same are, according to our Catholic faith, established by God for the purpose of governing their spiritual subjects according to the precepts of Christ and the laws of the Catholic Church. In accordance with these, a Bishop has principally a three-fold duty toward his diocese, which duty has been laid upon him by God, and which corresponds to the right—also given him by God—fulfilling this duty freely, and without restraint or hindrance.

Firstly. The duty and the right to proclaim the doctrine and moral code of the Catholic Church, to preserve the same intact, and to administer the Church's means of grace.

Secondly. The duty and the right to choose, to educate, to send forth, to induct into their ecclesiastical offices, in accordance with the laws of the Church, the priests and inferior servants of the Church, who support him in his apostolic office, and act as his helpers and representatives.

Thirdly. To the Bishops belong the right and duty of admonishing ecclesiastics to fulfill the obligations of their respective offices, and of exhorting the faithful to accomplish their duties as Christians, and, should they refuse to obey the teaching of the Church, her doctrine and her laws, it becomes further the Bishop's duty and right to exclude the offenders from communion with the Church, and, if they are ecclesiastics, to deprive them of their spiritual office and forbid them to exercise any of the functions of a priest.

These three duties inextricably mixed up together, so that neither can exist without the other. The Bishop can not preserve intact the body of Catholic doctrine in faith and morals, he can not rightly and worthily guard and administer the means of grace appointed by Christ, and dispense the same to the faithful, if he can not educate, superintend, send forth and place, according to their merits and capacities, the clergy who watch over the purity of the faith and administer the means of grace to the people, as his representatives and by virtue of his commission. And he can not do his duty in any of the above mentioned points—least of all can he preserve the Catholic faith from falsification and the constitution of the Church from destruction—if he has not the power of removing heretical or schismatical ecclesiastics, such as have, in other ways, proved unworthy of their office, and if he can not exclude persistent deniers of the Church's articles of belief, and opponents or enemies of the constitution and laws of the Church, from her communion. The proposed laws attack and annihilate all these essential rights of the Catholic Church and of her Bishops—rights without which the Bishops will find it impossible to fulfill their most vital duties. And the projected laws attack and annihilate these in many respects.

A Methodist preacher announces that he will, at an early day, deliver a sermon on the "last trump." He meditates this, probably, with a view to "rope in the gamblers."

SPECTRUM ANALYSIS.

FATHER NERI'S SECOND LECTURE.

CIRCUMSTANCES over which we had no control prevented our attendance at the second lecture by Father NERI, on Thursday of last week, and we are, therefore, compelled to depend upon the report of the *Bulletin*, which we herewith append:

In the preceding lecture was given a history of the discovery of the spectroscopy, a description of its principles, powers and achievements. It had extended its sphere of usefulness to all the other branches of science, to the aid of the industrial arts, and became a giant at its birth. Whilst its achievements were most wonderful on the earth we inhabit, it sought higher fields of labor, investigating the distant regions of the universe, and unraveling the mysteries of the deep.

The purport of the present lecture and its attendant experiments was to show how the spectroscopy can accomplish such astonishing results, and by what means it works its marvels. It is by the close and careful examination of the light given out by the various substances—by the analyzing of light. It is by the light of terrestrial substances that we determine their properties, and apply the same test as well to the light received from the sun and stars. The next step in the study of the spectroscopy must then be to understand.

WHAT IS LIGHT?

Determine its properties, and in what manner the spectroscopy employs them in its work. In the prosecution of experiments to this end, the lecturer suggested that it would first be essential to procure light. The sun was the great source of permanent and inexhaustible light, and the stars were luminous bodies as well; but the moon and planets only impart the light they receive by reflection. There were various methods of producing artificial light. The hall was brilliantly illuminated with gas jets, but this light was far from a sufficient degree of intensity to permit of the experiments contemplated. The oxy-hydrogen light, exhibited at the previous lecture, was a powerful illumination, but there were much superior methods. The magnesium light was here introduced, adapted with the clock-work regulator for feeding the magnesium ribbon, invented by Professor Morton, of Philadelphia. This gentleman was the first to perfectly utilize the magnesium light. It gave a dazzling illumination throughout the hall. But even this was surpassed by the electric light next introduced. The carbon points were inclosed in a ground glass globe, and the light was most intense, paling the ineffectual fires of scores of gas burners as if they had been extinguished. This single light was equal to six hundred candles, and its illumination comparatively one-fourth that of the sun. Having thus obtained a light of great intensity, rivaling sunshine itself, the inquiry again occurred, what is this light?

THE THEORY OF LIGHT.

Nothing really certain is determined as to the nature of light. In former times a theory prevailed, supported by the authority of Newton, that the light of luminous bodies was due to an infinite number of extremely minute particles of a peculiar nature and transcendent lightness, emitted from such bodies on all sides with great rapidity. These spreading around in right lines, and penetrating the eye, act on the retina and determine the sensation of vision. This theory was incapable of explaining many important phenomena, and was now universally abandoned. The theory received in modern times is that light is due to the vibratory motion of the molecules of luminous bodies. These vibrations are communicated to a very thin and elastic medium called luminous ether, which pervades all bodies, the celestial spaces, the whole universe. This ether, set in motion by the vibrating molecules of luminous bodies, transmits them to the retina of our eye, thereby producing the phenomenon of vision. It is an undulating motion in all directions like the waves of the sea, or the ripples on the surface of a pond. This motion was illustrated by the whipping of a piece of India-rubber tubing, one end being attached to a pillar, and the vibratory motion of molecules was shown by the concussion of a number of ivory balls suspended in contact. This theory of the nature of light is consistent with various effects, and renders the phenomena of light perfectly analogous with those of heat and sound.

PROPAGATION AND REFLECTION OF LIGHT.

Light travels in straight lines, but when a pencil or beam of light falls upon certain surfaces of bodies, it rebounds, and this is termed reflection. A variety of pleasing experiments were here introduced with mirrors and lenses, by which the rays emitted by the electric light were turned in their course to all parts of the hall. A surprising experiment illustrating the principle of reflection was then given with an apparatus called Coladon's Fountain. It consisted of a metallic cylinder filled with water. Near the base was a glass plate, through which the condensed rays of the electric light were sent into the water; and directly opposite was an aperture, through which the water was permitted to issue in a jet. The light was retained perfectly in the curved jet as it descended, and appeared to be deposited, as it were, in the receptacle below. When the jet was interrupted, it descended in detached bodies like plashes of molten metal, and beautiful effects were produced by placing colored glasses in front of the tube of the electric light, which imparted their hues to the jet of water on the opposite side of the fountain.

PRISMATIC ANALYSIS OF LIGHT.

All the phenomena of light previously demonstrated came into play in the work of the spectroscopy, but there was another principle which lies at the foundation of the whole superstructure. It was the composition of light. The spectroscopy, in its simplest expression, is an instrument to analyze the light given out by various substances. The suggestion of analysis implies that light is made up of different ingredients. It would seem almost incredible that this thin, ethereal creation, the very ideal of purity and simplicity itself, is really a compound, and the result of various constituents. But it is even so, and this astonishing intelligence was discovered and communicated to the world just two hundred years ago, in the year 1673, by the im-

mortal Sir Isaac Newton. To demonstrate this fact, the main point of spectrum analysis, we have only to make use of another grand property of light—refraction. When light falls obliquely upon the surface which separates two transparent media, it is divided into three parts, diffused, reflected, or refracted. Various common illustrations of this phenomenon were cited. The rays of the electric light were then transmitted through a narrow slit to a screen, and the regularity of the reflection broken by a piece of glass held obliquely in the path of the rays. The image of an arrow on the screen was broken in like manner. This refraction of light by the atmosphere of the earth causes the stars to appear in a different part of the heavens than their real direction, and to rise later and set earlier than they really do, which deceptive appearance the astronomer needs to take into consideration, in making his calculations.

THE JEWEL OF THE SPECTROSCOPE.

The dispersion of rays from the electric light upon the screen, by means of the prism, which simple object combines the powers of the spectroscopy, was then exhibited. The simple white light thus separated into its component parts, presented all the brilliant hues of the rainbow. Prisms of different refractory angles were shown, developing different dispersive power, and throwing the spectrum at different distances, all with most interesting and beautiful effect. According to an established rule of science, as well as mathematics, it became necessary for the scientific gentleman to undo what he had done, and reunite those diverting brilliant-colored rays into the original white, to prove that light was really a compound of so many curious, and apparently inconsistent ingredients. This was successfully accomplished by interposing a cylindrical lens between the prism and the screen, and adjusting the proper focus, when the many brilliant hues again reunited in a pure bright band in the center. The same effect was accomplished in a still more interesting manner by the introduction of Newton's rotating disc. This contrivance was formed by different colored glasses, producing, as near as possible, on the screen, the same bright colors exhibited by the dispersion of light through the prism. When this was whirled speedily, the colors apparently united, and on the screen only was visible a broad disc of dazzling white light.

By these experiments we were shown how the different rays hidden in the sunbeam burst out in the beautiful hues of the rainbow, in the polar auroras, in the sparkling diamond and transparent jewels. And such are but a few of the most admirable properties of light, one of the most beautiful gifts from God. Well might the immortal poet, who had known the light, in his dreary days of darkness, write:

Hail, holy light! offering of Heaven's first-born:
Or of the eternal, co-eternal beam,
May I express thee unblamed? since God is light,
And never but in unapproached light,
Dwelt from eternity, dwelt then in thee—
Bright effulgence of bright essence incarnate.

A NEW MONASTERY IN MINNESOTA.—The monks of the order of St. Benedict are building a monastery in Minnesota. The Benedictine monks, all through the middle ages, were the custodians of whatever literature remained to the world. Hallam tells us "monks of these foundations exercised themselves in copying manuscripts * * * and thus from the twelfth century we find a great increase of manuscript. The Abbey of Clugni had a rich library of Greek and Latin authors. But few monasteries of the Benedictine rule were destitute of one; it was their pride to collect and their business to transcribe books. * * * Almost all we do possess of Latin classical literature, with the exception of a small number of more ancient manuscripts, is owing to the industry of these monks." Such is the testimony of this English Protestant author. These Benedictine monks held about the same relation to learning and literature, in their palmy days to that which the Jesuits acquired in the sixteenth century, and which they hold to this day. There is no longer any need, as there was in the middle ages, to transcribe manuscripts; but there is still, as there ever will be, other work for these monks to do. It is one of their duties, imposed upon them by rule, to educate. This they are doing in their old foundations in Europe.

One of the monks of the order has been in this city during the last two weeks, collecting such offerings as the means of those he appealed to could spare and their charity give to aid in the building of the Minnesota monastery. He said, in his appeal to the congregation of St. Patrick's, last Sunday, that their foundations in Italy have all been suppressed and their property confiscated by the Italian Government, with the exception of one monastery—their old mother house at Monte Cassino, which was only spared in deference to a remonstrance of Queen Victoria, who, in her sovereign capacity, protested, in the name of civilization against the destruction of that great nursery of learning. Here is another of those insignificant facts which stand out in history marking the ways of Providence and baffling the speculations of man. Italy, a Catholic country, suppresses monasteries and confiscates their property, and the Protestant Queen of England indignantly protests against the sacrilege and gives an asylum to the banished sons of St. Benedict. And so it is in this country. There are several monasteries of these Benedictines already established in the United States, at each of which there is a college for the education of young men, and for those especially who aspire to the priesthood.

The location of the Benedictine's monastery in Minnesota is at Clinton, Stearns County, where are already gathered, in community, twenty priests, beside a number of lay brothers and students. In this new country the old spirit of the Benedictines will be afforded an opportunity for new development and utility. They add to their duties in this country missionary labor, and in this way they supply the places and wants of secular clergy. There is little doubt of the success of these monks in Minnesota. The field is large enough for their charitable ambition, and the harvest will be all that they can garner.—*Dubuque (Ia.) Telegraph.*

It is a standing rule in my church, said one clergyman to another, for the sexton to wake up any man that he may see asleep. I think, returned the other, that it would be much better for the sexton, whenever any man goes to sleep under your preaching, to wake you up!

TALLEYRAND AND ARNOLD.

THERE was a day when Talleyrand arrived in Havre, hot-foot from Paris. It was the darkest hour of the French Revolution. Pursued by the Reign of Terror, stripped of every vestige of power and property, he secured a passage to America, in a ship about to sail. He was going, a wanderer to a strange land, to earn his bread by his labor.

"Is there an American staying at your house?" he asked the landlord of the hotel. "I am bound across the water, and would like a letter to a person of influence in the New World."

The landlord hesitated a moment, and then replied: "There is a gentleman up stairs, who is either an American or an Englishman; but which, I can not tell."

He pointed the way, and Talleyrand, who in life was Bishop, Prince, and Prime Minister, ascended the stairs. A miserable supplicant, he stood at the stranger's door, knocked and entered.

In the far corner of a dimly lighted room, sat a man of some fifty years of age, with his head bowed upon his breast. From a window directly opposite, a flood of light poured over his forehead. His eyes gazed into Talleyrand's face from beneath his downcast brows, with a peculiar and searching expression. His face was striking in its outline, the mouth and chin indicative of an iron will; his form, vigorous even with the snows of fifty winters, was clad in a rich and distinguished costume.

Talleyrand advanced, confessed that he was a fugitive, and that under the impression that the gentleman before him was an American, he solicited his kind and feeling offices. He poured forth his history in eloquent French and broken English.

"I am a wanderer and an exile. I am forced to fly to the New World, without a friend or hope. You are an American. Give me, then, I beseech you, a letter, that I may be able to earn my bread. I am willing to toil in any manner—the scenes in Paris have filled me with such horror that a life of labor in America would be a paradise to a career of luxury in France. You will give me a letter to one of your friends. A gentleman like you has, doubtless many friends."

The strange gentleman rose. With a look that Talleyrand never forgot, he retreated toward the door of the next chamber, his head still downcast, his eyes still looking from beneath his darkened brow. He spoke as he retreated backward, and his voice was full of meaning:

"I am the only man in the New World who can raise his hands to God and say, 'I have not a single friend, not one, in all America.'"

Talleyrand never forgot the overwhelming sadness of the look which accompanied these words.

"Who are you?" he asked, as the stranger retreated to the next door. "Your name."

"My name," said he, with more of mockery than of joy in its convulsive expression, "is Benedict Arnold!"

He was gone. Talleyrand sank into the chair, gasping the words:

"Arnold, the traitor!"

Thus he wandered over the earth—another Cain, with the murderer's mark on his brow. The last twenty years of his life were covered with a cloud, from whose darkness but a few gleams of light flashed out.

AN INDIAN STORY.

A CORRESPONDENT of the *Sacramento Union* relates the following:

In a conversation with General Vallejo, on the cars, while on a trip over the railroad through this valley, last summer, that highly entertaining gentleman, among other interesting incidents of early times in this region, related the following, to which your correspondent can not do justice, in the absence of the language, intonation, and inimitable pantomime of the narrator. "It was," remarked the commandant, "at Sonoma, in the days of Mexican rule, some religious day—Corpus Christi, I think—when all the numerous body of Indians were assembled to witness the impressive services of the Church. Prominent among the number was old Solano, the Chief, who took in the whole situation at a glance; for he was no common man, and exerted a powerful influence with the people. After the close of the ceremonies, approaching me, he said: 'How is this? I don't understand; I thought you were the supreme authority here, but I see that you submit to have the *Padre* lecture you and you never say a word.' 'Aha!' said the General, significantly laying his dexter forefinger alongside his nose. 'I see something; I discovered that it would never do to have the idea get abroad among the Indians that there was any power superior to the military, for in that event there would be no such thing as keeping them in subjection. So I send for the *Padre*, and, in Solano's presence, I lecture him in return, when the old fellow left, perfectly satisfied that I was head man, and I explained matters to the priests.' The General acted upon the policy of the renowned Dr. Busby, who apologized for wearing his hat when every body else uncovered in the presence of royalty, at the time Charles the Second visited his famous school, remarking, 'Your Majesty will excuse my not uncovering, for if my boys imagined that my superior existed upon earth, I should never be able to manage them.'"

ON MARRIAGE—TO THE YOUNG MEN.—The true girl has to be sought for. She does not parade herself as show goods. She is not fashionable. Generally, she is not rich. But, oh! what a heart she has when you find her! so large, and pure, and womanly. When you see it you wonder if those showy things outside were women. If you gain her love, your two thousand are millions. She'll not ask you for a carriage or a first-class house. She'll wear simple dresses, and turn them if

necessary, with no vulgar magnificence to frown upon her economy. She'll keep every thing neat and nice in your sky parlor, and give you such a welcome, when you come home, that you'll think your parlor higher than ever. She'll entertain true friends on a dollar, and astonish you with the new thought how little happiness depends on money. She'll make you love home, (if you don't, you're a brute) and teach you how to pity, while you scorn, a poor, fashionable society that thinks itself rich, and vainly tries to think itself happy.

Now, do not, I pray you, say, any more, "I can't afford to marry." Go, find the true woman, and you can. Throw away that cigar, burn up that switch-cane, be sensible yourself, and seek your wife in a sensible way.—Holmes.

LADY BLANCHE MURRAY, writing for the March number of the *Galaxy*, gives a long description of the manners, customs, and doings of the people who inhabit Rome—an extract from which, appearing, as it does, in a Protestant magazine, we accord a prominent place in the GUARDIAN:

Such is the boasted realm over which the intruding tenant of the Lateran palace holds sway; how different from the historical gatherings of old, and even from those of my remembrance! The few princely names that are islanded in this sea of social rubbish only serve to point out more forcibly the unfavorable contrast between pontifical and royal Rome, while on the other hand, the long roll of majestic names, both Roman and foreign, that used to figure on ball and receptions nights, now resound only in the halls of the Vatican. Every week, deputations from some corner or other of the civilized world arrive in Rome, to do homage to the representative of a kingdom which is not of this world, and the list is invariably headed by the most illustrious names—names that have sounded as battle-cries on the fields of crusading victories—names such as Chumbord Este, Colonna, Charette, Montmorenci, Howard, and so on. But it is useless to dwell on such themes. A system which has stood the test of centuries, and can live through every vicissitude, whether of persecution, of abuses within itself, or of "reforms" without, has a fair chance, even humanly speaking, of outlasting its latest enemy, a pigmy monarchy, itself sorely threatened by a giant revolution. Rome has been "transformed" before this. Rienzi tried, in heroic but mistaken patriotism, to galvanize the ancient republic; Napoleon made Rome a French camp, and Mazzini turned it into a lodge of Free-masons; yet the irrepressible Pope, call him by what name you will, Gregory, Innocent, or Pius, returned to his throne and shrine, gave audience again in the Vatican, and sang high mass at St. Peter's. Rome has a destiny, though not one belonging to the domain of human possibilities. It would be almost as wise an act to try and take the sun out of Heaven and set him up as a lamp in a *salon* at Versailles or Berlin, as it is to endeavor to wrest Rome from the world and turn it into the local capital of the youngest of European states. Rome will remain what she is, whether she wears a tiara or a fool's cap and bells; and the day for this masquerading under a "burgher king" may be already on the wane.

REGULATIONS FOR LENT, IN 1873 FOR THE DIOCESE OF SAN FRANCISCO.—1. All the week days of Lent, from Ash-Wednesday till Easter Sunday, are fast days of precept, on one meal, with the allowance of a moderate collation.

2. The precept of fasting implies also that of abstinence from the use of flesh meat. But, by dispensation, the use of flesh meat is allowed in this Diocese during Lent, except on the following days, to wit: the Wednesdays, and Fridays, the Ember-days, and the Thursday and Saturday of Holy Week; on which days there is no leave to use flesh meat, except by dispensation from the respective pastors, which they are hereby authorized to grant in cases of necessity, to be judged by them. All Saturdays are also days of abstinence, but not of obligation.

3. The promiscuous use of fish and flesh meat at the same meal is forbidden in Lent, even on Sundays.

4. Some prayers, at option, are recommended during Lent, particularly on those days in which flesh meat is used.

5. Lent being a penitential time, the pastors are requested to lay before the faithful the importance of Christian mortification, and also the grievous obligation of complying with their Easter duty, which may be fulfilled from the first Sunday of Lent; they will frequently and earnestly impress upon their respective flocks the necessity of attending, before all other things, to the salvation of their souls, and they will exhort them to the faithful discharge of their Christian duties, the only thing that can secure to us the everlasting happiness of Heaven. For this purpose they will hold religious exercises in their churches several times a week, according to what their prudence may deem expedient.

✠ JOSEPH S. ALEMANY,
Archbishop of San Francisco.

THE CHURCH IN THE UNITED STATES.

The Catholic library at Fort Wayne, Indiana, contains about 4,000 volumes.

Rev. Theodore Vevan has completed his beautiful church in Henderson, Minn.

On Sunday, February 26th, the Right Rev. Bishop of Boston confirmed 260 children at the pro-Cathedral, Castle Street, Boston.

At St. Catherine's Convent of the Sisters of Mercy, in New York, Feb. 11th, the interesting and impressive ceremony of taking the black veil took place; Miss Rossana McQuaide taking the name of Sister Mary Ligouri.

Bishop McQuaid has purchased, of Hon. John Williams, seventy acres of land north of and adjoining the Holy Sepulchre Cemetery on the west side of Lake Avenue, Rochester, for addition to the cemetery grounds. The price paid was \$300 per acre.

Bishop Elder says the Catholic asylums of Natchez, Miss., have at present, besides a number who pay board, ninety-seven girls dependent on charity, eighty-five of whom are under fifteen

years of age, and forty-four boys, of whom thirty-nine are under fifteen. During the past year twenty-seven girls and eleven boys have been sent to homes from the Institution.

Bishop Bacon, of Portland, Me., in his discourse at the Church of the Assumption, Brooklyn, New York, January 26th, said he had under his spiritual charge in his diocese about 100,000 Catholics, 30,000 of whom are of French extraction, and their generosity is without limit. The churches are as fine as for metropolitan congregations, and, moreover, are not heavily in debt.

The new convent at Hartford, Conn., will have a front on Farmington Avenue, of one hundred and twenty-five feet. The west wing will be one hundred and thirty-two feet deep, and the east wing one hundred feet deep. The Cathedral chapel, in the east wing, ninety feet by fifty, will be used by the Bishop until the Cathedral is completed. A boarding-school, to cost \$100,000, will be attached. The Cathedral will cost \$400,000, and will be built of Portland stone.

Last summer the girls of the Roman Catholic Protectory, in the town of Westchester, N. Y., sent to Pius IX the proceeds of their over-work performed during a considerable period. On the very day that their contribution reached His Holiness, he was pained to read in the newspapers an account of the destruction of the building occupied by the female department of the Protectory, and at once instructed one of his Cardinals to forward to the Protectory a service of silver, to be disposed of for the benefit of the institution.

An important addition to the Cathedral in Queen Street, to be known as the Virgin's Chapel, is now building on the west side, at the south-west angle. The addition is about fifteen feet square, and its walls will equal those of the Cathedral in height. It will be handsomely finished inside, and the windows will be furnished with stained glass. It will be completed in about two months' time, at a total cost of twelve hundred dollars. The Devereux Brothers are the constructors. The new chapel will contain a beautiful statue of the Virgin Mother, holding the Infant Saviour in her arms. The statue is life-size, of the purest white marble, and was brought from Rome by Bishop Lynch.—*News*.

The delegates from the different societies in St. Paul, Minnesota, met, February 10th, to complete the organization of the Catholic Union. The Bishop of the diocese presided, and Rev. J. Ireland gave a statement of the objects of the Union. It was decided that societies which admitted any non-Catholic members, and national societies without a religious object, were not eligible to admission. The following officers were chosen for the Union: President, William Markoe, St. Paul; First Vice-President, A. L. Larpenier, St. Paul; Second Vice-President, Anthony Kelly, Minneapolis; Third Vice-President, N. F. W. Kranz, Hastings; Secretary, W. L. Kelly, St. Paul; Treasurer, Mathias Koch, St. Paul. The meeting adjourned to the second Monday in March.

The talented and accomplished Lady Superior of St. Alphonsus Convent of Mercy, New Orleans, has just received from His Holiness, Pope Pius IX, an autograph letter acknowledging the receipt of thirteen of her works and translations. Among the former were "Life of Catherine McAuley," "Happy Hours of Childhood," "Glimpses of Pleasant Homes," and among the latter were "History of Blessed Margaret Mary," "The Knowledge and Love of Jesus Christ, by St. Jure," 5 volumes, etc. These works were presented to the Holy Father by Rev. S. M. Chatard, Rector of the American College at Rome. The Holy Father, in his letter, also acknowledges the eminent services to Catholic literature of the authoress, and sends her, in his own handwriting, his apostolic benediction and a special blessing. This, says the *Star*, is the only instance, we think, in which the Pope has given so high a mark of distinction to any lady in America. The Lady Superior is also in possession of an additional and most precious souvenir from His Holiness, in the shape of a silver-plated crucifix, which is used by the Sisters in their visits to the dying, and which retains a perpetual indulgence.

Very Rev. Dr. Michael A. Corrigan, the new Bishop of the Diocese of Newark, was born in the year 1839. His parents were Thomas and Mary English Corrigan, who were respected residents of this city. As the parents were well-to-do people, their sons enjoyed the advantages of thorough education, and two of their number became priests, one of them the Bishop, and the other, Rev. James A. Corrigan, now Vice-president of Seton Hall College. When quite young, the subject of this sketch was sent to Mt. St. Mary's College, near Emmettsburg, Maryland. He graduated at St. Mary's in 1859, and resolved to join the priesthood. He proceeded to Rome soon after graduating, and entered the American college. Here he pursued his studies with great earnestness and vigor, and in 1863 was ordained a priest by Cardinal Patrizi. In 1864 he took the degree of Doctor of Divinity, and in the summer of that year returned to this country, having won high encomiums from the reverend professors of the Holy City for his learning and piety. Shortly after reaching this city he became Vice-president of Seton Hall College, under Rev. Father McQuaid. When the latter was appointed Bishop of Rochester, Father Corrigan succeeded him as President, and was selected as administrator of the Diocese by the Most Rev. Bishop Bayley, when he was elevated by the Archbishop of Baltimore. Although only in his thirty-third year, the new Bishop will bring to the position the benefit of a training under the eye of the Most Rev. Archbishop Bayley, and an intimate knowledge of the clergy and people of the Diocese, and the duties of the bishopric. His kind and gentle manners, winning disposition, and zeal for the advancement of the church, and his well-known brilliant accomplishments, can not fail to make him the worthy and honored successor of the beloved Bayley.

IN ERROR.—The *Sacramento Bee*, in commenting on the recent lecture by Rev. Father Buchard, attributes some remarks to him in reference to the use of machinery in England, which he did not utter. What he pointed out to his audience was, the destructive influence of machinery worked by Chinese labor at starvation rates to our white laboring classes. The extract from a San Francisco journal, on which the *Bee* based its argument, was incorrect.—*Examiner*.

FOREIGN CHURCH ITEMS.

Mr. Parker, the distinguished English archaeologist, has been writing and describing the aspect and approaches to the Mamertine Prison, in subterranean Rome, where St. Peter is believed to have been confined.

Two hundred pupils attend a Catholic college for the study of European languages at Yeddo, in Japan. Mgr. Petitjean will establish, also, Catholic charitable and educational institutions at Yeddo and Yokohama.

The present Catholic Missions in Norway were founded in 1854, at the command of the Holy Father, under the name of the North Pole Missions. Rev. C. Dumahut is at present soliciting aid for them in Canada.

The Bishop of Angers, France, has written to M. Thiers, soliciting his intervention in behalf of the College of the Gesu, at Rome, the parent house of the Jesuits, which is threatened with suppression by the Italian Government.

M. de Bourgoing, the late French Ambassador to the Holy See, has won the esteem of the Pope and people for his Catholic, gentlemanly conduct. M. de Corcelles, the newly-appointed Ambassador, who has just arrived in Rome, is said to be a gentleman of much the same stamp.

"As you, perhaps, are aware," said M. Guizot lately to a correspondent, "I am a Protestant. The Protestant Church is in a small minority in France. I presume there are about one million Protestants in a population of 36,000,000. Nor does our membership increase. We remain stationary. In France there is a strong line of demarcation between Protestant and Catholic families, for instance. Whether for good or evil, the great majority of French people are within the communion of the Church of Rome. They are nominally Catholics, and so far as France has any religious feeling it is Roman Catholic. Most Frenchmen are skeptical on matters of religion, but they like to see their wives and daughters devout."

CITY ITEMS.

There were 69 deaths in San Francisco last week.

Lewis Cunningham has been elected President of the Board of State Harbor Commissioners.

One clerk and two weighers had their official heads chopped off Thursday by Collector Shannon's guillotine at the Custom-house.

In consequence of the sacred concert being held last Tuesday evening, in aid of St. Mary's Cathedral Free School, the regular monthly meeting of the Sunday School Union is postponed to Tuesday next.

The large building of the railroad company, corner of Fourth and Townsend streets, is rapidly approaching completion, and it is expected will be ready for occupation in May. The building contains ninety rooms, besides closets, lodges, etc.

The Jewish Festival of Purim commenced on Thursday. The feast is in commemoration of the deliverance of the Jews from their destruction, as intended by Haman, which is described in the Book of Esther. The ceremonies are of a social nature solely.

Recently the Episcopal Church Union placed boxes in five of the principal hotels for the reception of contributions for the poor and needy. During the month of February, the sum total received in all the boxes was \$8.10. Not a very healthy exhibit, surely.

The suit of William M. Lent against Philip Arnold, which was commenced in the County Court of Hardin County, Kentucky, has been transferred to the United States District Court. There is a better chance of enforcing a judgment of the latter Court, probably.

The Secretary of the Treasury has ordered the immediate sale of the old public buildings on the Custom-house Square, San Francisco, after which the construction of the new Appraiser's stores, under the appropriation of the last Congress, will be speedily commenced.

It is said that some parties who arrived by the last steamer from Australia are negotiating with reference to the dispatch of a cargo of barley to that market. There is still a large surplus here, and if we could export a part of it, the value of the remainder would be enhanced.

At Eureka, Hamilton County, March 5th, Captain George A. Wood, of San Francisco, dropped dead in the street, of paralysis of the heart. He was about to return to San Francisco on the steamer, which had started twice, but put back in consequence of stress of weather.

Owing to the absence of the President, Hon Eugene Casserly, and to the fact that Vice-President P. H. Canavan's health is not so completely re-established as to justify him in assuming the duties of the occasion, the St. Patrick's Society will not hold its usual anniversary dinner upon the evening of St. Patrick's day.

The coroner's jury in the case of the woman who was found dead in front of a saloon on Fourth Street, lately, has rendered the following verdict: That Emma Hopper came to her death on the night of the 5th or the morning of the 6th day of March, 1873, at 618 Fourth Street, in said city and county, from the effects of intoxication or exhaustion, and that we charge Michael O'Brien and Bernard Oates with manslaughter, in that they caused the deceased to be retained in a private room in a state of intoxication.

A meeting of the delegates of the Irish Societies was held in Irish-American Hall on Sunday afternoon, to complete the arrangements for the celebration of St. Patrick's Day. The report of the Treasurer showed that there was a balance of \$840 on hand, which amount will be increased to \$1,000 by subscription. The following order of exercises was determined upon by the Committee: Orchestral music; introductory remarks, by the President; poem, by Daniel O'Connell; vocal music, by a lady; oration, by Rev. Father Gibney; song, "God Save Ireland." Letters of invitation have been sent to the clergy of the city and the prominent citizens. All who revere the memory of St. Patrick are invited to take part in the celebration.

Four black-tailed fawns from Oregon have just been received at Woodward's Gardens.

During the month of February the number of through passengers on the overland railroad was 2,034. Of these, 723 went hence and 1,291 arrived.

The regular quarterly meeting of the Amalgamated Society of Carpenters and Joiners was held on Wednesday evening at 436 Pine Street, when the following gentlemen were elected officers: President, T. R. Jones; Check Stewart, R. Perry; Auditors, W. Cole, W. T. Gerrard; Trustees, C. Nash, T. Duckett, W. T. Gerrard, A. Patterson, R. Perry. The Society holds its meetings every alternate Wednesday.

Some bigoted ass dropped the following into the *Chronicle's* letter-box, and it appeared on Thursday: "I see by the report of the proceedings of the Board of Education last evening that a communication was received from the Secretary of the Convention of Irish Societies for the celebration of St. Patrick's Day, inviting the Board to participate in the celebration next Monday, and that said invitation was accepted. It occurs to me to ask what this means? Remembering the repeated and persistent attacks of the Catholic Church upon the common school system of the United States—especially the bold denunciation thereof by Father Harrington on the occasion of the laying of the corner-stone of the Sacred Heart College in this city last Fall, what are we to understand by the willingness of the lawful guardians of the common schools to train in public under the banner of the sworn enemies of the system? I hope this question will be answered by each member of the present majority in that body, before they consent to run for office again."

THE PACIFIC COAST.

San Bernardino pays bounties for wild-cat scalps.

The crop prospects continue favorable in all parts of the State.

A Washington Territory paper calls a forty-three-inch parsnip one of the small variety.

The Hibernians of Vallejo will probably celebrate St. Patrick's Day in San Francisco.

Henry Barnett, an old auctioneer, died in Marysville on Friday morning last, aged fifty years.

The question of the jurisdiction between the local and Federal Courts in Utah is becoming more than ever complicated.

On Monday, a little son of John May, living at Colfax, aged about eighteen months, fell into a spring and was drowned.

Samuel Todd, one of California's earliest pioneers, died suddenly of heart disease, in Hardyville, Arizona, a few days ago.

It is reported that the *Alaska*, the next in-coming steamer from Hongkong and Yokohama, will bring 1,200 Chinese passengers.

Roads in Umpqua Valley haven't been so bad for ten years as now. The large amount of Government freight hauled over them has cut them very deep.

An artesian well at Los Angeles has got down about two hundred and thirty feet. They haven't got any water yet, but they have struck a beautiful lot of bones.

Miss Minnie Walton, the accomplished and popular California actress, has been engaged by Daly, of New York, to play three years at the Fifth Avenue Theatre.

One day last week, on the farm of Mr. Ebbert, near Springfield, Lane County, three lambs were born, joined together by their tails, which ended in one. They were separated by severing the bone.

A gentleman residing at Santa Rosa, Sonoma County, writes to the *Sacramento Union* that one of his children died, and another is sick with a disease precisely like that prevailing in Tehama County.

Surveys are soon to be commenced for a line of railroad to run between Oakdale and Merced, connecting the Central Pacific Railroad and the Oakdale branch of the Stockton and Copperopolis Railroad.

The cattle in Steptoe Valley, Nevada, are dying in great numbers on account of the deep snow. One man has lost seven hundred head. There is no hay in the country, and the herds are too weak to be driven out.

Fifteen hundred people witnessed a marriage ceremony in the Petaluma Theatre, on Sunday, the groom being R. Morgenstern, a merchant of Suisun, and Miss Sarah Berger, of Petaluma. The ceremony was after the manner of the Jews.

The *San Mateo Gazette* of March 8th says: "Trout fishing is greatly indulged in by our inhabitants, although the trout law is still in force, and the lovers of this sport have a good field to indulge in to their heart's content. Our creeks are teeming with the speckled beauties. They are easily angled."

Money has been subscribed at Olympia to pay the expense of connecting Black Lake with Budd's Inlet by a canal. The fall of 173 feet will furnish a fine water-power. The canal will tap one of the finest timber regions on Puget Sound, otherwise inaccessible, and will float saw-logs to navigable waters.

The levee just completed around Sherman Island is wide enough to construct a wagon-road on the top, which the islanders propose to do. The island contains 15,000 acres, and a smooth road around it, bordering on the San Joaquin, Sacramento and the slough connecting the two rivers, will make a nice drive.

Daniel Dunn, an old resident of Placerville, has for many years been troubled with strange pains in his lungs, together with paroxysms of coughing, which threatened to terminate his existence on this mundane sphere. The other day he coughed out a grain of barley, which had evidently been a long time imbedded in his lungs and caused all the trouble.

H. G. Rollins has been re-appointed Land Registrar over the San Francisco district, by the President, and confirmed by the Senate. Mr. Rollins is a townsman and friend of Senator Sargent. He is an intelligent and accommodating public officer, and is altogether an excellent appointment—one that will give general satisfaction to the public and to persons doing business with the Land Department. So says the *Chronicle*, and we concur.

The pastor of one of the Sacramento churches, on Sunday, took occasion to reprimand young women who were in the habit of attending church on Sunday evening to meet young men. He pointed out to them the danger to their morals and reputation growing out of such conduct, hinted at one or two instances as examples, and recommended the girls to stay at home rather than attend church for the purpose of flirtation. He had no advice for the young men.

Mr. Yager, of San José, sends to the *Call* office some specimens of wheat, barley and oats, now growing on his place. The oats are some five feet high, fully headed out; the wheat is about the same height, the heads all beautifully filled with large, plump kernels, and flourishing. There are hundreds of acres in Santa Clara Valley, on which the grain is nearly as far advanced as this of Mr. Yager's. But the story would appear marvellous to a Minnesotian, or a New Englander.

Says the *Humboldt Times*, of March 1st: We learn, from a letter received, that our neighboring town up the coast, Trinidad, will receive several additions in the way of improvements during the coming summer. Besides dwellings, a church edifice for the Catholics is in contemplation, and, indeed, will soon be under contract. It is one of the best evidences of the thrift and permanence of the population of a place, to see, among its other improvements, churches and school-houses going up. So far as Trinidad is concerned, we believe the Catholics will have the credit of breaking the ground in the matter of church building there. We congratulate the citizens of that place upon these evidences of its increasing prosperity.

A correspondent proposes an entirely original method of dealing with the Chinese question. He suggests the passage of "an immigration law making it imperative that at least two-fifths of all bands of immigrants from other countries to this country shall consist of virtuous females. Our Consuls should be instructed to see that this law is complied with." As there are about two women to three men in the immigration from all European countries, he thinks such a law would only affect the Chinese. The fact that the Chinese here have no families depending upon them enables them to work cheaply, and goes injustice to our working classes, who are unable to compete with the barbarians. This from the *Chronicle* might be good, but we don't see how the "Consul" is to determine whether the females are virtuous!

The Grass Valley *Union* of March 11th says: "Yesterday, about 1 o'clock, the stage from North Bloomfield (the Eureka South stage) met with a bad accident. While the stage was crossing the Rock Creek bridge, twelve miles north of Nevada City, the bridge fell in. The horses had passed the bridge and were on the firm ground, when the stage-coach went down with the bridge. The weight of the coach drew the horses into the creek; and among the broken timbers and coach the passengers and driver were piled up in a mess. The fall was about thirty feet. Two Chinamen, passengers, were killed outright, and the driver and a white passenger had ribs broken. Two of the horses had legs broken and will have to be killed. The coach was badly damaged. Somebody has been at fault in allowing such a bridge to be crossed.

A fatal accident occurred at Sutter Creek, on the morning of the 8th inst., in which two men, named Patrick Collier and George Garadella, lost their lives, and one Patrick Grady was hurt, though not dangerously. The engineer, in hoisting, run the bucket in the shives, breaking the chains and letting both buckets down the shaft, each bucket killing a man. Collier was mangled horribly, breaking nearly every bone in his body, and tearing all the flesh off from the breast-bone to the legs. After the accident, Patrick Grady, with another man, descended the shaft in search of Collier's missing arm. When within fifteen feet of the bottom they tied the bucket with a rotten rope, and went to the bottom. Soon after they arrived there, the rope holding the rope broke, letting it down, striking Grady a glancing blow on the forehead, and cutting a very ugly gash. Collier leaves a wife and three children.

A Virginia City dispatch to the *Chronicle* of March 11 says: The epizootic, since Sunday morning, has become universal. Nearly all the horses and a great many mules in Virginia, Gold Hill, Silver City and Dayton are affected. The Virginia and Gold Hill omnibus lines have suspended their trips. All the heavy teams moving ore from the mines to the mills, and supplying both with fuel, have been withdrawn. The merchants' and butchers' delivering teams are laid up, and several physicians have dismounted. The mills and mines away from the line of the railroad will be obliged to suspend as soon as the supplies on hand are exhausted. The Buckeye Mill and one or two other Silver City mills have already shut down for want of fuel. The country is being scoured in every direction for oxen, the owners of which obtain whatever they ask, at prices ranging from \$200 to \$350 per yoke. The depots of the Virginia and Truckee Railroad are being choked with freight. The streets are as quiet as Sunday in the country, except around brokers' offices when the Board reports are received. With the exception of a few bakery and milk wagons, there is scarcely a team to be seen on our streets. All of the heavy quartz teams which have been engaged in hauling ore through Gold Hill, to the Silver City and Carson River mills, have hauled off. At eight o'clock this morning only a couple of two-horse teams could be counted on C Street, Virginia, between Sutton Avenue and the Divide. About a dozen quartz wagons are standing on the Divide, in the vicinity of the Lone Star Stables. The action of the epizootic was so rapid that several of the teamsters did not have time to get to the mill and unload their ore before their horses gave out. Mr. McDonald, who has charge of the quartz teams belonging to the Bank of California, is scouring the country to find ox-teams to take the place of the animals disabled by the epizootic. The ox-teams ordered from the Walker River country, by Mr. Gallagher, of this place, have arrived at Carson City, and will be sent forward to Gold Hill as soon as they can be shod.

DIED.

SHEA—In this city, March 3d, John M. Shea, son of Timothy and Catherine Shea—born in Australia, aged 24 years and two months. *Boston Pilot* and *Cork Examiner* please copy.

TRIFLES.

Moments make the year, and trifles life—YOUNG.

Zeal without knowledge is fire without light.

Let us always teach more by our works than by our words.

Gold is the fool's curtain, which hides his defects from the world.

Slander is the revenge of a coward, and dissimulation his defense.

A Chicago poet began an apostrophe to the ocean with "Prodigious dampness."

The ruin of some men dates from some idle hour. Occupation is an armor to the soul.

"To dye, to sleep," as the young lady said when she dismissed her maid for the night.

An editor asked his subscribers to pay him that he may play the same joke on his creditors.

Pambus used to say it took him twenty years to learn this text: "Keep thy tongue from evil."

Bonnets are tending again to the old cylindrical form, and a revival of the coal-scuttle shape is imminent.

The cotton seeds of the South, which were once thrown away as worthless, are now worth \$3,000,000 a year.

At Tiffin, (O.) a few nights since, an aquarium froze solid, gold fish and all. But thawing brought them to.

Besides discovering two or three planets, a Yale professor has invented a preparation for deodorizing boarding-house butter.

A Cincinnati belle, upon being asked her father's profession, said he "embalmed pork," she believed. He was a hog-packer.

It took one hundred and eighty columns of the *Chicago Evening Post* to advertise the property to be sold in that city for unpaid taxes.

General Philip Sheridan will, it is said, soon issue a work, embodying the facts which he gleaned from his observations of the Franco-Prussian war.

Harriet Beecher Stowe is reported to be "nervously" awaiting the publication of Dr. Lushington's rejoinder to her attack on the memory of Byron.

In the parish church of St. John, Norwich, England, they have substituted wine, water and biscuit for the usual bread and wine of the communion-table.

A long-haired prophet is preaching at Dryden, (Mich.) who announces himself as the Saviour, and says the world is to tumble to pieces in November next.

The Empress Eugenie's response to King William's message of condolence was substantially as follows: "I know how you think you feel, but it's too thin."

The Reformed Presbyterian Church of New York advertises that four of the best comic singers of the city have been engaged for the Monday evening exercises.

Miss Lena Clark is cashier of a bank at Newton, Iowa. Last week she missed a train, and, determined to fill an appointment, walked seven miles when the mercury was thirty degrees below zero.

The Biddeford (Me.) *Times* says: "In one locality between here and Boston, the snow covers up the telegraph wire. For miles and miles the snow is said to be even with the tops of the cars.

Miss Addie Saylor, of Bridgeport, Connecticut, attended a Frenchman, who was sick of small-pox, a few months ago, and now he has given her a fortune of \$50,000. Girls, go and hunt up small-pox patients.

Josh Billings says: "I will state, for the information of those who haven't had a chance to lay in insect wisdom as freely as I have, that one single hornet, who feels well, will break up a whole camp-meeting."

A Western newspaper gives a thrilling account of a steamer's perilous voyage, describing particularly her dangerous passage over the falls, with "only one inch of water between her keel and the rocks, and half an inch of atmosphere between her chimneys and the bridge."

The faithful soul who, for the love of Jesus Christ, despoils himself of every thing in this world, enjoys true liberty, and possesses all things in Jesus, who, for the love of us, became poor. Blessed is he who learns to profit by his wants and infirmities, and who, in all the privations he endures, is still submissive to the will of God.

An English gentleman informed his steward that he was to have a company of clergymen to dine. "Be they High Church or be they Low?" said the steward. "What has that to do with it?" was the reply. "Wery much," was the answer. "If they be High Church, we want more wine; if they be Low Church, we want more Wittles!"

Now that Amadeus is safely out of Spain, he must feel pretty much as the preacher did who "took up a collection on Sunday and found, when his hat was returned, that there was not a cent in it. "I thank my God," said he, turning the hat upside down and tapping the crown of it with his hand, "that I have got my hat back from this congregation."

There is a little railroad at Bayou Sara, La., that runs to Woodville on a very inaccurate schedule. A stranger came in the other day and inquired how often the steam-car made trips to the country. The party interrogated said: "Tri weekly." "What do you mean by tri-weekly?" The answer was: "It goes up one week and tries to come down the next."

An old colored minister, in a sermon on Hell, pictured it as a region of ice and snow, where the damned froze through eternity. When privately asked his purpose in representing Gehenna in this way, he said: "I don't dare to tell dem people nuffin else. Why, if I were to say dat Hell was warm, some o' dem old rheumatic niggers would be wantin' to start down dar de bery first frost!"

There were tooth-carpenters in those days, for in Egypt mummies have been found with teeth filled with gold, and in Quito a skeleton has been discovered with false teeth secured to the

cheek-bone by a gold wire. In the museum at Naples, among some of the surgical instruments discovered at Pompeii, there is a fac simile of Sims's speculum. In the ruins of Ninevah, Layard found several magnifying-glasses.

Baron Von Schwarzenboern is the name of the unfortunate gentleman who is to have charge of the fifty thousand babies, who are invited to contest for the prizes at the Vienna Exposition.

"Where are you going?" asked a little boy of another, who had slipped on an icy pavement. "Going to get up!" was the blunt reply.

On a woman with red hair, who wrote poetry—Unfortunate woman! how sad is your lot! Your ringlets are read, but your poems are not.

A Judge charged a jury as follows: "Gentlemen of the jury, you must find that the defendant is guilty beyond a reasonable doubt. A reasonable doubt is such a doubt as will convince a reasonable man that the defendant is not guilty."

"That's a very stupid brute of yours, John," said a Scotch minister to his parishioner, the peat dealer, who drove his merchandise from door to door in a small cart drawn by a donkey. "I never see you but the creature is braying." "Ah, sir," said the peat dealer, "ye ken the heart's warm when friends meet."

The new reaper and mower works of McCormick & Brother, at Chicago, at the junction of Western Avenue and Blue Island Avenue, occupy an enclosed space of twenty-three acres. In 1847 they made 500 machines; but they now manufacture 10,000 machines per annum. The present buildings cover three sides of a square, are five stories high, have a front of 1,000 feet in length, and there is also a three-story middle building. On the lake and canal, the works have a front of 1,300 feet.

We know not the author of the apothegm, "Shrouds have no pockets," but its truth is so palpable that it strikes terror into the heart of the worldly man when he thinks of it. Not one dollar of my money, not one acre of my land, not one companion of my worldly pleasures can I carry with me. Gold is not the standard of value at the grave's mouth, and earthly possessions are not entailed for us in the other world. "We brought nothing into this world, and it is certain we can carry nothing out." Lazarus and the millionaire are alike penniless in the grave.

Among the *Trifles*, this week, we gather the salaries of officers by the New York new charter: Mayor, \$15,000 per annum; the Comptrollers, \$12,000; Corporation Counsel, \$15,000; the President of the Board of Police, \$8,000; the Police Commissioners, \$6,500 each; President of the Department of Parks, \$7,500; President of the Fire Department, \$7,500; Fire Commissioners, \$600,000 each; President of the Department of Charities, \$7,500; Commissioners of Charities, \$5,000; President of the Health Department, \$7,500; Commissioners of Health, \$5,000; Aldermen, \$3,000 each.

CURATES ON THE STRIKE.

INNUMERABLE are the troubles, botherations, dissensions, difficulties and disputes which agitate the Church of England, or The Church in England, or The Church, or the Protestant Episcopal Church, or the National Church, or by what ever name the Anglican Establishment may, properly or improperly be called. What with High, and Low, and Broad, and High-and-dry, what with Bishops rebuking Curates, and Curates defying Bishops, what with suits in the Ecclesiastical Courts, and recalcitrant congregations and unbridled vestries, and disobedient church-wardens, it is putting it mildly to say that the "combat thickens." The complicated machinery exhibits a melancholy aptitude to get out of order. The infallibility of Bishops, Priests and Deacons sometimes finds the fallibility of the flock a little too much for it. Canon law proves no better for preventing litigation than the common law; and brotherly love abounds to an incredibly limited extent. Let those who do not believe this listen to the story of the Strike of the Curates of Richmond, in England!

It was upon Sunday, December 1, 1872, that the Rev. F. N. Oxenham, Master of Arts, Senior Curate, preached at St. Matthias Church, Richmond Hill, from Matt. xviii: 17: "And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." From this passage, the Rev. F. N. Oxenham argued that it was the duty of all good Christians to come to communion at seven o'clock in the morning, and to partake of the elements fasting! In support of this ante-breakfast communion, the preacher cited the Fathers, and, among moderns, Bishop Wilberforce.

At this discourse all the anti-ante-breakfast-communion sheep took great offense, having, we suppose, conscientious scruples against early rising. These non-contents during the ensuing week wrote bushels of letters to the Vicar, complaining of his Curate's sermon. So, to make things easy, the Vicar on the next Sunday said to the people, although he was personally and greatly in favor of communion before breakfast, yet that, upon the whole, he did not consider it to be of much importance. It was, he thought, a matter of convenience. In fact the Vicar rather than else apologized for the indiscreet zeal of his Senior Curate.

Unfortunately, however soothing might be this view of the question to those of the congregation who preferred to eat their breakfast before they communicated,

it was not in the least pleasant to the Senior Curate. Moreover, St. Matthias Church being very strongly officered, it turned out that the Vicar's latitudinous notions were equally distasteful to three other or Junior Curates. The Senior forthwith resigned. The three Juniors followed suit. The Rev. F. N. Oxenham was left solitary and alone, to run St. Matthias and one other church belonging to the parish. The terrible nature of his predicament will be comprehended when we state that in the two churches there are eight services *per diem*. Of course, it is a moral impossibility for even a Master of Arts to celebrate them all, and it is dreadful to consider that some of them must probably be suspended.—*Christian Union*.

DEPARTURE OF FATHER BURKE.

FATHER BURKE left New York for Liverpool in the steamship "City of Paris" of the Inman line, on Saturday, the 22d February. He was accompanied to the steamer by several hundred friends, including deputations from nearly all the Catholic societies of New York, the St. James' Y. M. Catholic Association, the Emerald Club, and other Societies of Brooklyn. A number of prominent gentlemen of the two cities were amongst the number. On behalf of the New York delegations, Mr. P. M. Haverly presented an address to Father Burke, and Mr. P. V. Hickey, Editor of the *Catholic Review*, presented an address on behalf of the Brooklyn delegations. Father Burke responded to these addresses in a few kind words and with evident emotion. A steam-tug freighted with the friends of Father Burke accompanied the "City of Paris" down the harbor and through the Narrows, as far as the Lower Bay. The departure of the eminent monk, who has, for upwards of a year, delighted audiences, not alone Irish, but of other religions and nationalities, from Boston to St. Louis, and from Buffalo to New Orleans, will, in the majority of instances, be the occasion of surprise to those who were promising themselves, for months yet at least, the pleasure of his gracious and kindly presence, and rare eloquence amongst us. The hearty demonstration which, on the notice of two or three days only, New York and its sister city put forth to speed our distinguished "parting guest," proves how unequivocal the place which he has achieved for himself in the affections of his people in this country. It also leads us to anticipate the joy which will greet his return next Autumn to our shores.—*N. Y. Tablet*, March 1st.

We copy this item from the *New York Independent*: The Pope, in replying to a recent address from a committee of Roman curés, spoke of the three temptations of Christ, and added: "We, too, continue to be the object of temptations. The worst of these temptations is held out by those who offer us money, and say: 'Holy Father, let us come to the best terms we can. We will give you peace and tranquility, and from three to six millions. All these things will I give unto thee, if thou wilt fall down and worship me.'" His Holiness said that the Almighty would give him strength to resist these temptations, and added: "You may repeat my words to your parishioners, and thus I shall have spoken to the people of Rome. Let us be humble and resist the lust for money. After the temptations, an angel came and ministered to Christ; and thus the angels will come and comfort us."

"BON MOT" OF THE HOLY FATHER.—Count de Tauffkirchen, the Bavarian Minister, being lately admitted to an audience with the Pope, congratulated him on his good health, by saying:

"Your Holiness has all the appearance of growing young."

"Only the appearance," replied the Pope; "you are mistaken, Sir Count; I have been really rejuvenated. Do you not know that I have just been enrolled in the 'Society of the Catholic Youth of Italy?'"

FARM NOTES.

THE PROBABLE PERIODICITY OF RAINFALL.—There is no question in which California is more deeply interested than that of the rain-fall. It interests the farmer directly, but indirectly every man, woman and child. At the last meeting of the California Academy of Sciences, the President, Professor GEORGE DAVIDSON, of the U. S. Coast Survey, read a paper on "The Probable Periodicity of Rain-fall," which was accompanied with diagrams illustrating the average of rain-fall in California for twenty-three years, and which, as it is a subject of great interest, we publish, with the cuts. For the Report of Professor DAVIDSON's remarks, as well as for the cuts, we are indebted to the enterprise of the *Rural Press*, an agricultural paper of which California may well feel proud. It is fully up to the times in every thing, and we have no hesitancy in recommending it to our "rural" friends:

Professor Davidson said: Many attempts have been recently made to establish a periodicity of rain-fall commensurate with the eleven-year period of the solar spots. In limited cases the law has appeared to prevail, but in cases as apparently reliable the results have been adverse. In an extended series of observations of the rain-fall in England, stretching through 150 years, (British Association Report for 1866) no such maxima and minima could be deduced; and in a series of observations, over various parts of the globe, gathered by G. J. Symons, in number 165 of *Nature*, the same want of law is manifest; in fact, where maxima of rain-fall should be expected, we find minima, and *vice versa*. These tables are, however, too limited to deduce a general law therefrom. The materials are at hand for a much more comprehensive treatment of the problem.

But if there is a law in such cases isochronous with the exhibition of the sun spots, it must be qualified by other variable functions than rain-fall; such as the temperature and pressure of the atmosphere, the amount of aqueous vapor in the atmosphere, the direction and force of the winds, and the climatology, not only of the adjacent ocean, but of the sources of the great currents that cross the ocean. For example: if the rain-fall of the Western Coast of Europe is assumed dependent upon the same causes which occasion the solar spots, the epochs of the maxima and minima rain-fall would not coincide with those of the solar spots, because the precipitation of rain and the temperature of the sea-boards of Ireland, Scotland, Norway, Iceland, Spitzbergen, etc., depend upon the temperature of the Gulf stream bathing those shores; and the waters of the Gulf of Mexico, heated to a maximum at a given epoch, would not reach the coast of Norway for possibly a year. The same is true of this coast; the heated waters of the great Japan stream, at their point of departure at the Island of Formosa, do not reach this coast for more than a year. Thus whilst these super-heated waters are delayed one year in reaching their destination, the climatic conditions of the coasts of Norway and of California, supposed to be governed by a regular law, have been changed, and the problem is complicated and masked by these changes in the nearer effects of the climate of the adjacent continents, and, in the European case, of the Polar Basin.

If there is a law of the rain-fall, there will naturally be a similar law for the temperature and pressure of the air and for the winds; but it must be complicated and masked by the influence of great ocean currents—so that the problem, instead of being simple, as it first appears, is in reality very intricate.

An attempt has been made to give an eleven-year period to the cyclones, in connection with the rain-fall, but evidently upon insufficient data; for Mr. Meldrum only claims that a supposed periodicity has been made out. Lockyer, (*Nature*, No. 163) in discussing Mr. Meldrum's records and others at Madras and the Cape of Good Hope, sees in them indications of a periodicity; but his discussion is merely tentative from insufficient materials, and is not satisfactory.

The same eleven-year period has been assigned to the seasons of great freshets in California; but we need, what we can not obtain, absolute observations over extended areas, and not mere reports to aid in its establishment. The statement was common in the west that the greatest freshets occur on the great rivers of the Western States about every ten years.

I have had placed, in graphical order, the rain-fall at San Francisco for twenty-three years, from Mr. Thomas Tennent's observations, and exhibit it to show that we can not, from it alone, predicate any periodicity. Even the well-marked short period of comparatively little rainfall and of clear weather during each of our wet seasons is masked in the averages of monthly rainfall in these years by its not occurring at any well-defined epoch. But its existence is well marked and established in the illustration of the monthly rain-fall from 1849 to the present.

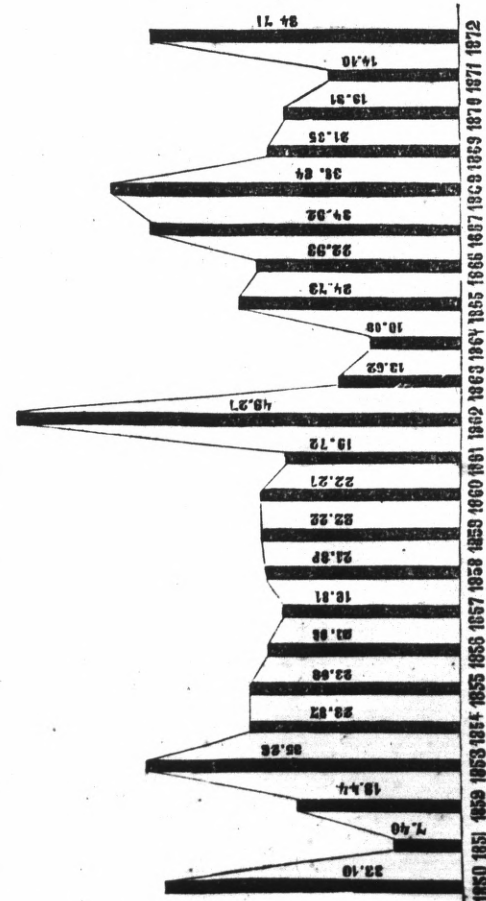


Fig. 1—Yearly Rain-fall at San Francisco for 23 Years.

In the graphical illustration of the rainfall at San Francisco, the vertical black lines shown in Fig. 1, indicate the inches of rainfall each year.

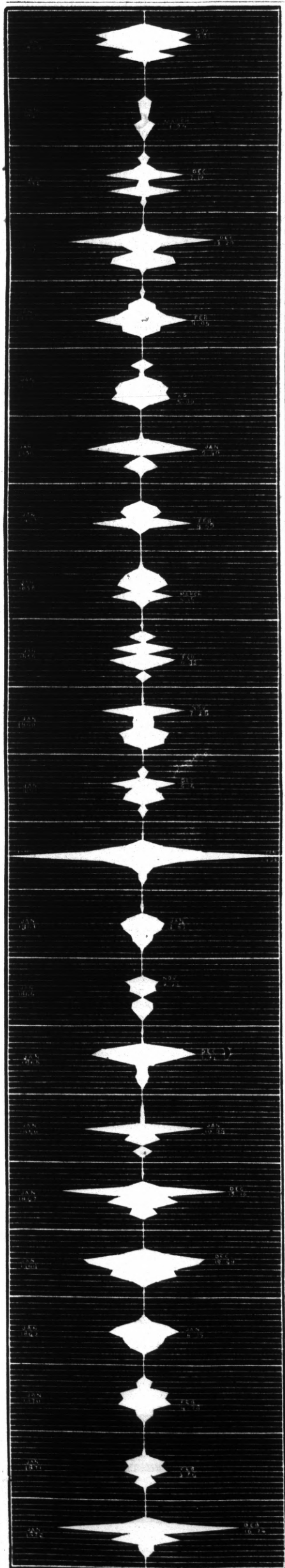


Fig. 2—Monthly Rainfall at San Francisco from 1849 to 1872.

The average annual volume of rain-fall throughout twenty-three years, for each month from June to July, is shown in Fig. 2. The short dry period of each wet season is there shown to be marked. In Fig. 3 the average monthly and annual volume of rain-fall for every month to the present year is exhibited. This is on a scale of inches one-half that of Fig. 2. In this, the break in the wet season of most of the years is plainly marked, but it does not occur with any regularity as to time.

To arrive at a law of periodicity in atmospheric phenomena will demand a comprehensive scheme of observation over a large extent of the earth and ocean; this scheme to involve all the conditions of atmospheric variations and the local relations of each station to the whole, and be represented in graphical rather than in numerical order.

I believe in the law of periodicity of these phenomena, but it will be found an intricate

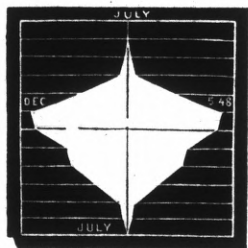


Fig. 3—Average Monthly Rain-fall for Twenty-three Years.

problem, and is doubtless involved with such conditions as the lunar cycle of 19 years, etc. As stated in my paper last year upon "the Cosmical Origin of Physical Phenomena on the surface of the Earth," we must expect abnormal exhibitions of these phenomena from the irregular exhibition of the materials burning upon the surface of the sun! but in a prolonged series of spectroscopic observations of solar phenomena and observations of physical phenomena on the earth, we will eventually arrive at the law of their recurrence.

SHERMAN ISLAND.—A correspondent of the *Antioch Leader* says: "Now that we have a levee which bids defiance to the waters of the two rivers, and resting in this security, the inhabitants of the island are making more substantial improvements than heretofore. A much larger number of acres will be cultivated this year than ever before, and the general reputation of this reclaimed land abroad is such that people will readily imagine we anticipate a large harvest. There are over fifteen thousand acres of land in the island, and nearly all will be sown to wheat and barley. Our people, however, are not confined to the growing of cereals from necessity. Our vegetables are our boast, and this season quite a number have given evidence, by planting orchards and vineyards, that they intend here to live, raise families and die. The more the soil is worked the better it is, and although we who are pioneers have had to contend with ashes, burning sods, broken levees, and bad Chinamen, yet we have 'weathered the storm,' overcome all difficulties, and now expect to show to the world that Sherman Island is the garden of California."

RAISING FRUIT.—Some orchardists prefer growing their trees from the seed, and then grafting or budding the stocks with the different varieties of fruit. In this manner one can train them exactly to his own liking. But, of course, this is rather a tedious method of forming orchards. The most common and speediest method is to purchase two-year-old trees of different sorts from the nurseries, by which much time is saved. If the latter mode is adopted, do not cut back the tops until they commence growing in the spring. Horizontal limbs are most to be encouraged. Upright shoots near the top, if left, will be apt to be broken down when they come to bear heavy crops of fruit, though this should be partially obviated, at least, by taking the pains, which is seldom done, to thin out superabundant fruit.

One leading upright shoot in young trees should be left to form the principle stem or trunk. Two upright shoots are apt to split down when bearing much fruit on them. In pruning, long swinging limbs should be avoided, but strong branches created by spur pruning should be effected by that valuable operation. This spur pruning, however, should be done only moderately. Equalize as much as possible the whole growth all over the trees.

Pear-trees require their spurs to be kept shorter than apple. Plum-trees longer again. With regard to apples, it depends a great deal upon the variety. The Newton pippin, a favorite fruit both east and west, makes naturally but few spurs, the white winter pear-main many, and so we advise all orchardists to be very cautious about employing men to prune their trees who do not adopt the principles just named, or who have not had the proper experience, and the advice of intelligent and competent cultivators.—*Rural Press.*

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and innuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn that mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten."

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among Catholics.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropriate than that used by our Holy Father in his Encyclical Letter of 1853:

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine."

Again, in his letter to the American Prelates, he urges them to "Leave nothing untried by which our Holy Religion and its salutary

teachings may more increase in the United States, and unhappy wanderers may return to the safe path."

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

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JOHN KELLY, Jr., Treasurer.

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A. H. LOUGHBOROUGH.

A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "The Madonna di San Sisto." We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of \$5 for the GUARDIAN, or \$6 for the GUARDIAN and *Irish World*, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and paying for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

NOTICE TO SUBSCRIBERS.

WE have adopted a system of printed wrappers, upon which each subscriber's account is kept. The date on the wrapper is the time to which he has paid, if a payment is made at all, and if not, then the date of subscription is used. When a payment is sent, the date on the wrapper is changed. If it should not be, the party would confer a favor by notifying us of the mistake. For instance, a person subscribes January 1, 1873, and pays five dollars, then "January 1, '74" will appear on the wrapper; or, if he did not pay at that time, it will be "January 1, '73" until he sends in the amount of the year's subscription, when the figure 4 will take the place of the 3. We hope each one will keep this in mind, so there may be no misunderstanding.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year without further reminder from this office.

THE IRISH WORLD.

OUR arrangements to club with the *Irish World*, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the *World*, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

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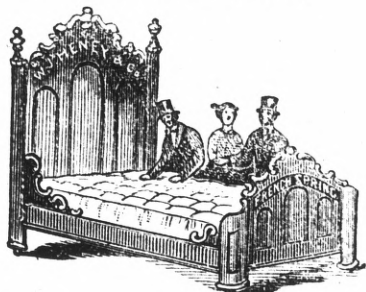
By those desirous of obtaining the benefit of his experience and assistance in the adaptation of his method for the radical cure of Hernia, without regard to the age of the patients, or duration of the affliction.

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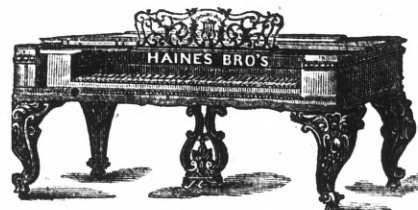
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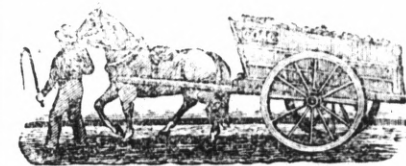
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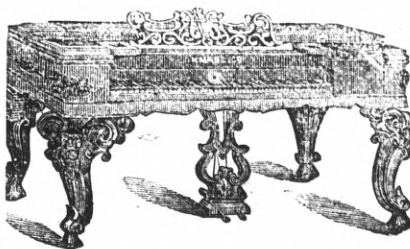


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DR. T. D. JOHNSON respectfully returns his many thanks to the citizens of San Jose and vicinity for their liberal patronage for the last eighteen years during his practice among them. Having again recovered his health, he will continue to practice his profession as before. Dr. JOHNSON has practiced Medicine and Surgery in California for nearly twenty-two years, and has had an opportunity to become familiar with the practical treatment of all diseases common to this climate or to the Pacific Coast, and can give satisfaction to all who may require his professional services. Persons residing at a distance can consult Dr. JOHNSON by letter, giving, as nearly as possible, the symptoms of the patient, age, sex, temperament and length of time sick. The above duty, on the part of the patient, being correctly performed, the Doctor has no hesitation in saying that he will be able to cure every case that is curable, without a personal interview with the patient. This may be called arrogance, but the assertion is based upon a practical experience of nearly forty years, twelve years of which time was spent in charge of public hospitals.

Dr. JOHNSON will devote particular attention to Operative Surgery and the Diseases of Women and Children, including Chronic Diseases of every character. He has, also, had great experience in the treatment of Cancer and all Schirrus diseases, Tumors and Dislocations of long standing, Hydrocele, Varicocele, Hernia, Diseases of the Kidneys and Urinary Organs, Diabetes, Dropsy, etc., etc.

Dr. JOHNSON's surgical operations, since residing on this coast, are too well known to be noticed in this paper; but for the benefit of those who have recently settled in California, he will take the liberty of mentioning a few of the many capital or important operations he has performed: Amputation of the entire lower jaw, for cancer, in San Jose—recovery; amputation of the hip-joint, for gun-shot wound, in San Juan, Monterey County—recovery; amputation twice at the shoulder, for disease of the joint, both in San Jose—recovery; amputation at the knee-joint, for white swelling, in San Jose, with success; setting a dislocated hip-joint of five months' and twenty weeks' standing, in San Jose, with complete success; adjusting an elbow-joint after it had been dislocated six weeks—patient recovering complete use of arm. Dr. JOHNSON has performed the dangerous and complicated operation of trepanning the cranium or skull six times, with success in every case; an excision of ovarian tumor weighing fourteen and three-fourths pounds—operation performed in San Jose, with perfect recovery; amputation of a fibro-cystic tumor, weighing forty-two and one-half pounds, from a woman living near the Almaden mines; three amputations of the female breast, for cancer, two of whom resided in San Jose, the other in Gilroy, Santa Clara County—all recovered; excision of a fibrous tumor, weighing two and one-half ounces, from the throat of a child ten months old—operation performed in San Jose, in the presence of five other physicians, with complete success.

The object of this paper is to inform the public where they may obtain honest and scientific counsel in sickness, and in cases requiring surgical skill.

Among the various vocations of life, there are none involving higher mental endowments, more real responsibilities, and more laborious duties, than the practice of Medicine and Surgery; and yet there is more imposition, dishonesty and ignorance among those claiming to belong to this profession than any other. It is, therefore, with a just appreciation of his mission that Dr. JOHNSON has departed somewhat from the usual custom, in his honest desire to do good and alleviate suffering.

T. D. JOHNSON, M. D.

Licentiate of the University of Pennsylvania, Philadelphia, and graduate of the University of Louisville, Ky., formerly Resident-Physician of Marine Hospital at Galveston, Texas, Physician at Sacramento Hospital in 1852-3, and for four years County Physician for Santa Clara County, at San Jose. mar 8-1y



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7.00 A. M. (Daily)—Atlantic Express Train (via Oakland) for Sacramento, Marysville, Redding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M. (Daily)—Cal. P. R. R. Steamer (from Broadway Wharf) —Connecting, at Vallejo, with Trains for Calistoga, Knight's Landing and Sacramento; making close connection at Napa with Stages for Sonoma.

2.00 P. M. (Sundays excepted)—S. F. & N. P. R. R. Steamer (from Broadway Wharf) —Connecting at Donahue with Trains for Cloverdale; making close connection at Lakeville with stages for Sonoma.

2.00 P. M. (Sundays excepted)—Stockton Steamer (from Broadway Wharf) —Touching at Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M. (Daily)—San Jose Passenger Train, (via Oakland) stopping at all Way Stations.

4.00 P. M. (Sundays excepted)—Passenger Train (via Oakland) for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M. (Sundays excepted)—Cal. P. R. R. Steamer (from Broadway Wharf) —Connecting at Vallejo with Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P. M. (Sundays excepted)—Sacramento Steamer (from Broadway Wharf) —Touching at Benicia and Landings on the Sacramento River.

5.15 P. M. (Daily)—Overland Emigrant Train (via Oakland)—Through Freight and Accommodation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A. M.; 12:10, 1:35, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and 11:30 P. M. (9:20, 1:20 and 3:00, to Oakland only.)
LEAVE BROOKLYN (For San Francisco)—5:30, 6:40, 7:50, 9:00 and 11:00 A. M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P. M.
LEAVE OAKLAND—5:40, 6:50, 8:00, 9:10, 10:00 and 11:10 A. M.; 12:00, 1:40, 3:50, 5:05, 6:20, 8:05 and 10:20 P. M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—7:20, 9:00 and 11:15 A. M.; 1:30, 4:00, 5:30 and 7:00 P. M. (7:20, 11:15 and 5:30 to Fruit Vale only.)
LEAVE HAYWARDS (For San Francisco)—4:30, 7:00 and 10:45 A. M. and 3:30 P. M.

LEAVE FRUIT VALE.—5:25, 7:35, 9:00 and 11:20 A. M.; 1:30, 4:05 and 5:30 P. M.
*Except Sundays.
T. H. GOODMAN, A. N. TOWNE,
Gen'l Pass'gr and Ticket Ag't. Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco.....	8:40 A M	*3:20 P M	14:40 P M
San Jose.....Arrive	11:10 A M	5:42 P M	7:00 P M
Gilroy.....Arrive	12:30 P M		
Pajaro.....Arrive	2:20 P M		
Castroville.....Arrive	3:05 P M		
Salinas.....Arrive	3:45 P M		
Hollister.....Arrive	2:40 P M		

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister.....			11:05 A M
Salinas.....			10:00 A M
Castroville.....			10:40 A M
Pajaro.....			11:30 A M
Gilroy.....			1:10 P M
San Jose.....	16:50 A M	7:45 A M	2:31 P M
San Francisco Arrive	9:10 A M	10:10 A M	5:10 P M

* SATURDAYS 2:30 P. M. †SUNDAYS excepted.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15 A. M. Arrive at San Francisco at 4:25 P. M.
Trains for San Jose and Way Stations leave San Francisco at 1:00 P. M. Arrive at San Francisco at 11:30 A. M.

A. N. TOWNE, A. C. BASSETT,
Gen'l Superintendent Ass't Superintendent.
J. L. WILLCUTT, Gen'l Passenger & Ticket Agent.

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